MAY, 1934
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THE ROSE

By WALTER P. COTTAM, *Ph. D.*

Dr. Cottam is a botanist at the University of Utah. He is also an unusually gifted photographer, his pictures of scenes and flowers ranking high among the best taken by amateurs in the country. The cover picture is from one of his photographs taken of wild roses on the trails of Timpanogos.

THE Rose is the queen of flowers. Its beauty and fragrance are today a symbol of the best in man's aesthetic nature. No other flower can boast of so ancient affection nor lay claim to such lasting influence on the finer sensibilities of mankind.

No one knows how long ago the Rose found its way into the songs and poetry of a struggling civilization, for its popularity is prehistoric. The prophet Isaiah declared that "the wilderness shall blossom like a rose," and the name of this lovely flower frequents the classics of ancient literature. Here is an English version of a stanza from a poem said to have been written by the Greek poetess Sappho who lived about 500 B. C.

"Would Jove appoint some flower to reign
In matchless beauty on the plain,
The Rose (mankind will all agree)—
The Rose the Queen of Flowers should be."

The Rose is widely distributed throughout the temperate regions of the Northern Hemisphere and most botanists recognize about 100 species. From these, through hybridization and careful selection have arisen literally thousands of varieties under the watchful eye of the rose fancier.

Most wild roses bloom only once each year, usually in early summer, but many horticultural varieties blossom more or less continuously. The color of roses falls into every conceivable shade ranging from deep reds through the yellows to white—but never in the tints of blue.

Insects are fond of the Rose, not for its gift of sweets (for the Rose, though cousin to the apple, plum, pear, peach, almond, apricot, cherry and quince, has no nectar glands), but for nutritious pollen so abundantly held in the anthers of its numerous stamens.

The largest and loveliest wild rose in Utah is Spalding's rose, found on rich mountain slopes at elevations ranging from 7,000 to 9,000 feet. But wild roses of inexpressible beauty are at home along the fertile banks of every mountain stream and they form the familiar briar patches of field and meadow. Who has not endured with joy the scratches of thorns in order to pluck these delicate pink gems and drink deep draughts from their fountain of fragrance!

Over a hundred million cut roses gladden American hearts annually. It is worth anyone's time and expense to visit the rose gardens of Farmington, Utah, and see there under glass one of the finest commercial crops of roses to be found in the West.

Though man's affection for the rose is buried in antiquity, it is still the pride of royalty and the glory of the humblest gardener.

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International Conventions The How and the Why—by President J. Reuben Clark, Jr., Pan-American Conference—June Issue.

Reminiscences, by President Charles W. Nibley, written for his family—June Issue.

My Greatest Moment In Baseball, by Walter Johnson, former pitcher for Washington, D. C., ball club, written especially for the magazine.

Good stories for young and old. Poetry of the hour.

OPPORTUNITY TO EXPRESS YOURSELF

You and your family and friends do the writing for *The Improvement Era*. Its pages are worthy of your best effort. The editors are always glad to read your manuscripts although it must be understood that they receive many times as many as they can possibly use. The best always have a chance.

NOTICE TO NEW WRITERS

The June number will contain a note on story writing, also a story by a beginner who tells how she did it. During the summer months the Magazine is to give New Writers their chance. Several pages will be devoted in each issue to poems and stories by beginners. Write on one side of the paper only in ink—type-written material is preferable, but script will be accepted. If you wish your manuscripts to be returned postage must accompany them. Mark Manuscripts—New Writer.

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Harrison R. Merrill, *Managing Editor* **Heber J. Grant, *Editor*** **Elsie Talmage Brandley, *Associate Editor***

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A MAGAZINE FOR EVERY MEMBER OF THE FAMILY

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"FROM THE MOUNTAIN ROAD," BY FAWN BRIMHALL McKAY

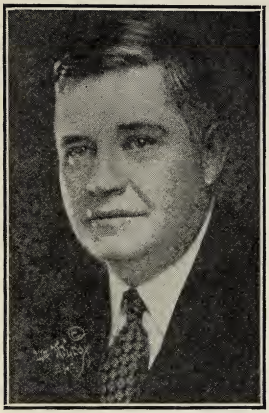
INTERNATIONAL CONFERENCES

The Why and the How

By

President J. Reuben Clark, Jr.

Herein is found a graphic amplification and explanation of a very early International Conference written by President Clark, who had but recently returned from a very important one at the time the article was prepared. This will be followed in June by a description of the seventh Pan American conference to which the author was sent as a delegate by the United States.



PRESIDENT J. REUBEN CLARK, JR.

INTERNATIONAL Conferences are as old as nations. They had their forerunners in the gatherings of tribes which were the beginnings of nations.

Probably the most ancient intertribal gathering — international conference—of which we have record is reported in Genesis (Chapter XIV), as follows:

"And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer* king of Elam, and Tidal king of nations;

"That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

"All these were joined together in the vale of Siddim, which is the salt sea.

"Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

"And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

"And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

"And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites and also the Amorites, that dwelt in Hazezontamar.

"And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

"With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

"And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

"And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

"And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

"And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner: and these were confederate with Abram.

"And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

"And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

"And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

"And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

"And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

"And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

"And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

"That I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

"Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion."*

THIS great international event, which led to the conference of Abram and Bera "at the valley of Shaveh, which is the king's dale," may be told in modern terms as follows:

The Five Cities of the Plain rebelled against Chedorlaomer and his allies in the thirteenth year of their subjugation. In the fourteenth year thereof, Chedorlaomer and his allies again moved out from

*Chedorlaomer, pronounced Ke-dor'-la-o'-mer.

*See map, page 261.

the Euphrates-Tigris plain in a punitive expedition against the nations in Canaan—an evil omen of what was to come almost a millennium and a half later, when the Israelites were led into captivity.

Beginning in the north of Canaan with the "smiting" of the Rephaims in Ashteroth Karnaim, Chedorlaomer and his allies swept southward on the east side of the Jordan, through the Zuzims in Ham, the Emims in Shaveh Kiri-athaim, and the Horites in the mountains of Seir (Edom), clear down to the northern edge of the wilderness which lies to the southward and westward of the Dead Sea. Then Chedorlaomer and his allies swung round and moved northward and westward and "smote all the country" of the Amalekites, and also the Amorites, "that dwelt in Hazezontamar," (Eugedi) which is about west of the mid-east-and-west line of the Dead Sea.

By this time the Five Cities of the Plain began evidently to appreciate their danger. To this point they had—for some inexplicable reason—apparently remained passive onlookers, while the Allies had ravaged and subdued, one at a time, all the sourrounding people to whom the Plain Cities might have looked for aid and support. Just why the Five Cities did not confederate themselves with the surrounding peoples and show a united front to the invader does not appear. From this distance it would seem that if this had been done, it should have been possible for the combined effort to have stopped the raid, particularly when one considers the seeming ease with which Abram later routed the invaders. Probably it was petty jealousies, rivalries, and squabbles that prevented joint action, just as national jealousies, ambition, and rivalries make and prevent alliances among small and great powers in these days.

But whatever the reason, apparently the Five Cities made no move until Chedorlaomer swung to the right and east (from his northwestern course) and began to advance towards the Plain. The Five Cities now found themselves faced —apparently at their very gates— with a victorious invader, laden with spoils, eager to wreak his vengeance on the rebelling peoples, plundering and carrying them off into slavery.

PLENARY SESSION INTERNATIONAL CONFERENCE, SOUTH AMERICA. ENTIRE DELEGATION FROM THE UNITED STATES VISIBLE. PRESIDENT CLARK IS SIXTH FROM THE RIGHT ON THE FRONT ROW.

Chedorlaomer had to this point conducted his campaign with great strategic skill; his diplomacy had been faultless, for somehow he had kept these peoples apart while he engaged them one at a time; he had subjugated the peoples and taken spoils—prisoners and goods—from those whom he had conquered; and he must now have contemplated finishing his offensive operations, speedily and successfully, with the resubjugation of the rebellious cities.

THE kings of the Five Cities, now isolated with a wasted country around them, "joined battle with them in the vale of Siddim;" which "was full of slimepits." We are given no details of the battle, but the kings of Sodom and Gomorrah fled and fell into the slimepits, (reminiscent of the disastrous sunken road on the field of Waterloo) and "they that remained fled to the mountains."

Chedorlaomer and his allies, so the record runs, "took all the goods of Sodom and Gomorrah and all their victuals," as well as Lot and his family and goods, and began their return home. Their military problem was to get away before a return blow could be struck, but as they had already "smitten" every

power lying along the line of their return march, they probably felt secure and in no need of particular haste.

News of the disaster was brought to Abram. His decision and action were immediate. He "armed his trained servants, born in his own house, three hundred and eighteen," and began the pursuit. With Abram were "Mamre and Amorite, brother of Eschol and brother of Aner, and these were confederate with Abram."

The record does not tell how soon the pursuit began, but it could hardly have been more than a few days later at the most; it might have been a matter of hours.

The pursuers overtook Chedorlaomer and his allies in Dan; Abram "divided himself against them, he and his servants, by night, and smote them," put them to rout, and pursued them to near Damascus. The pursuers slaughtered Chedorlaomer and the kings that were with him, and "brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people." The details of this night attack are not given, but it must have been as craftily conceived as it was effectively carried out.

Abram thus returned as the conqueror of him who had subjugated Sodom and all the surrounding country. He must have returned with booty taken by Chedorlaomer, not only from Sodom and Gomorrah, but also from all the other cities the latter had conquered to the northward, eastward, southward, and westward of the plain of Mamre in Canaan. Doubtless a part of the booty taken by Abram and his allies had been taken from the Amorites.

By the laws of war, the entire spoils, persons and property, belonged to Abram and his confederates, the Amorites.

It must be in mind that Abram held his rights to occupancy of land —ranges for his herds—from Mamre, the Amorite, who with his two brothers were Abram's confederates. On the other hand, Lot held his similar rights under Bera, king of Sodom; it would hardly do to offend Bera if Lot was to be secure.

It was under these circumstances that "the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and the kings that were with him, at the valley of Shaveh, which is the king's dale."

A CURIOUS circumstance of this conference is that only Bera (king of Sodom) of all those who had suffered at the hands of the Euphrates allies, came to ask anything. Conceivably one of several reasons might account for this: the other peoples may have been so thoroughly beaten that they no longer existed as governmental entities: the Euphrates allies may have put to death all the leaders of these peoples, thus leaving them without directing heads; or the other peoples may still have had governmental organization, but have felt that it was useless for them to appeal to a victor for a division of his spoils. The fact that not even Birsha of Gomorrah appeared, but only Bera of Sodom, suggests that probably the last of the suggested reasons was the real one, and that Bera came only because of his position vis-a-vis Lot.

ABRAM BEFORE MELCHIZEDEK

The military and diplomatic situation in which Abram found himself personally at this conference was extremely difficult.

In the first place he and his household—his tribe so to speak—were aliens in an alien land; they were apparently there by agreement or by suffrance; in those days aliens were generally not welcomed by local sovereigns, indeed, even two thousand years later the Romans applied the same word to aliens and to enemies. Abram and Lot had not been long in the alien land, they having come there recently from a prosperous sojourn in Egypt; each lived in the territory and, in a general way, within the jurisdiction of a petty princeling, though apparently living under a sort of patriarchal extra-territoriality; Abram was occupying the plain of Mamre, the Amorite. Lot had settled with Bera, the king of Sodom.

Both Abram and Lot came to Canaan from Ur of the Chaldees, a city in the lower valley of the Euphrates and Tigris; their kin apparently lived there still; and it was from that region that Chedorlaomer and his allies had come, a fact which could scarcely avoid sowing suspicion among the Canaanites at this time.

Abram had now demonstrated military ability and prowess of a high character, his men were real fighters—facts which must have aroused a fearing apprehension among his neighbors. Furthermore, covetous neighboring eyes must have been fastened upon his wealth and that of Lot; forays and booty were the not uncommon occupation of the Canaanites.

TO all human appearances, the ultimate alternative to both Abram and Lot under these cir-

(*Continued on page* 284)

SIZE OF A

By CARLA WOLFE

FLORRIE sat gazing at the last luscious slab of banana cream pie—and wept! It was a pie beautiful beyond dreams. Great snowy billows of whipped cream heaped themselves all over it. The crust looked as if a breath might crumble it to golden specks.

Audrey and Eve and Glennmary in their starchy little cap-and-apron trimness, went on eating pie. They didn't care. They didn't have to. They were slender! Glennmary left all of the crust on her plate, because she actually did not like it. Audrey scraped aside an excess of whipped cream, with the slightly annoyed air of removing a burned portion. Eve ate dreamily to the last little bit, taking small bites and loving the taste of every one. And Eve was slenderest of them all!

Florrie, carefully corseted and holding in when she tried on clothes, required a size thirty-eight. Banana cream pies were not for Florrie. She raged to think, staring at that matchless, rejected piece of pie, that although its entire weight could not exceed a few ounces,—once inside Florrie it would somehow engender two or three extra dimples, a noticeable increase in girth, and possibly the horrible forewarning of a second chin.

Florrie's eyes were bright with real, honest, tears that wanted to stream. Her eyes were big, very blue, very tender, and the brightness made them lovely. She darted a glance out front, where a final late diner was still seated at table Eight—her table—to see if he needed anything. He was all right, behind his newspaper. Terribly slow eater. Ordered practically nothing, although it was all expensive, delicate food; and ate only small portions of it, without relish. Yet he, too, was slender! Slender enough and young enough to be one of those unspeakably fortunate ones who plunge exuberantly into thick steaks with mushrooms, cream soups, pools of butter in the little biscuits and extra scoops of mayonnaise.

Flora loved food!

She also loved her neighbor, her country and the landlady's little crippled terrier; so too great opprobrium must not be placed upon Florrie. It was love on a wholesale scale —love of living.

"Poor Florrie!" tinkled the voice of tiny Eve, as she licked daintily all around her mouth flecked with cream and crumbs. "Mac ought to double your salary for what you don't eat around here. But if banting is as tragic as you look, I swear I'd go in training for a circus fat lady, and eat what I choose."

"Florrie's too pretty."

"WHY, GIRL, YOU WERE THE BEST ONE I HAD HERE, AND DRAWING THE MOST STEADY TRADE! LIVELY, AND SMILING AND SURE OF YOURSELF. * * * NOW YOU'RE THE WORST!" HE CRIED.

LADY

Audrey took things seriously. "She's got heaps more real good looks than anybody here. Stay the way you are, Florrie. Have you tried grapefruit and lemon juice half an hour before meals?"

"Yes, and no liquid when I eat, and cold baths when the weather's arctic! Exercised till I walked like an inland sailor and finally fell down and cracked a rib! Existed on sauerkraut and this corrugated jute rope biscuit for weeks on end. And what's the result? I absent-mindedly (no wonder my mind's absent)—lick the spoon out of the chicken gravy, and I'm right back where I started."

"But you don't go on and on. You never seem to get heavier than you are right now, Florrie. Maybe this is your normal—."

"Normal my hat! As big around as a barn. I want to get thinner!" It was almost a wail. "Pounds and tons thinner. Like you—."

"Don't start on any of those patent drug businesses." It was Glennmary's warning voice. "I've heard—."

"No, I won't. I've heard, too. I'll just have to starve entirely. Whoops! I've got to dash out there. He's all finished. And look! He's left four-fifths of the dish. It's a crying shame!"

THE excessively thin young man at table Eight, who dined so late and so casually, was waiting for his check. Florrie tripped down the long carpet. For all the dimples and the size thirty-eight, she had a graceful, lilting fashion to her movements; a trim, careful outline in the starched serving apron. She dashed off the check, looked down on the table with sure, connoting eyes to see that nothing was amiss.

That avocado salad!

"I hope," she suddenly said, although she scarcely ever talked to them, "that you didn't find the avocado seasoned all wrong? Everyone has a favorite kind of dressing for those, but ours is supposed to be—."

He looked at her vaguely, coming from a long way.

"Isn't it lots more fun," he murmured with an odd, companionable smile, "to call them alligator pears? Avocado might be the name of a Pullman car, or a game with little jumping pegs. But alligator pear—now that's a name for you! No, it was splendid, just right. I'll come again."

The next time he came, he ate broiled lobster, behind his magazine, and looked up once to tell her that it was unfair for flowers to have both beauty and lovely scent, when so many things—and he named a number of them—had neither one. As before, he left most of his dinner on his plate, and thanked her warmly.

It must have been the seventh or eighth time that, abruptly but very naturally because they were by now friendly associates of long standing, he asked her to stay and let him talk to her while he ate. It was sloppy, eating with your eyes on a book.

Florrie no longer envied the pretty little trio of Audrey and Glennmary and Eve their waiting dates outside the door at closing time. She had a strange and satisfying new absorption in the very thin and different young man whose name was Brien, who came with unerring carelessness to her table quite often, and said surprising things.

For a long, a very long time their talk was impersonal. He made glinting comment upon one subject or another; and tried manfully to swallow the additional mouthfuls of lovely food she urged upon him. Once he said, almost brusquely, "You think it will put some meat on these rattling bones? Well, I'll try. You, in all your health and equanimity, have the best right to criticize."

She was hurt. She did not really know what equanimity meant, and her defining thought was far from the correct one.

Somehow, he realized it. He went on languidly, giving it no air of importance or significance, "If you knew how abominably depressing these skittery, skinny females are to me, you might sense what a little blessing your being here has been. Normal temperament; normal carriage. Florrie, you're beautiful. You restore illusions."

That night, amply fed by the richness of her overflowing heart, she lay wakeful but did not long for food in the night.

ON one unforgettable occasion he surprised her by saying, his young, tired eyes looking straight into her own shining ones, "Florrie, after all this time, may I ask you to do something for me as I'd ask any old friend? It's so nice to have you about, Florrie, and I'd like uncommonly much to take you somewhere tonight that's good fun. I don't usually—ever

(*Continued on page* 311)

The Frontispiece

By ALICE MERRILL HORNE

FAWN BRIMHALL McKAY, daughter of Geo. H. Brimhall, whose water color appears as Frontispiece for the May Era, has lived the art life. After being graduated from Brigham Young University she served as director of art in Provo City schools. During an extended trip abroad she visited the art galleries in France, Italy, and Germany, and while sojourning in Switzerland, in beautiful Zurich, met her future husband, Thos. O. McKay.

Though she has developed a lovely family life, being the mother of five children, Mrs. McKay has never abandoned the brush as her means for self expression. The eldest two daughters are preparing for their masters degree at the University of Utah, and the other children are vigorously pursuing their education at school.

Fawn Brimhall McKay is a lady of great charm and her sense of beauty carries far in her home life. Romance surrounds her; the winter home is the lovely hill town, Huntsville, and the summer retreat is "Canal Cottage," which rises higher to provide full view of the whole Ogden valley. From these delicious points of vantage, she paints her delightful winter themes, and her strong, colorful notes of summer's green hills.

The Frontispiece, "From the Mountain Road," shows Antelope Island in the middle distance, and is painted from the mountain highway between Farmington and the mouth of Weber Canyon. Mrs. McKay's work is welcomed everywhere. As a painter she is unafraid. She paints with a full brush, paints loosely, paints from soul stress—not hers to hide her light under a bushel! So, life for the McKay family has come to be very full and for the McKays, big and little, art is a necessity.

White Warriors of the Great Spirit

By
CARLTON CULMSEE

WHEN I chant of the holy White Bison
And the Grizzly, god of battle,
A sneer twists your face.
But taunt not—for I have seen men
As white as you
Fall on their knees and worship
A bird.

Suns of eighty springs
Have sucked the sap up in the cottonwoods
Since I rode with my cousins the Shoshones
To the land where the Blue Sea
Licks the bare white bones of its shores.

There we found them,
The whites who had halted
And had clung to our land.

But my cousins the Shoshones
Cried, "Look! They are beaten—
They must soon go onward or starve!"

For hordes of black crickets,
Countless as evil thoughts
In the brain of a foe,
Swarmed over the fields and devoured
The tall lush grass of the white men.

Even the men and the small children
Fought the black crickets;
Beat them with boughs and clubs,
Drowned them in ditches,
Burned them by hundreds in thickets.

But the hopping and crawling things
Came thick as sand in a gale,
And ate with the hunger that pants
In the red mouth of fire;
Ate the food that the whites
Must have to warm their bodies
Through the gray moons of chill.

Laughing, the Shoshones said,
"We will go; we have only to wait."

But before we could ride away,
A miracle stunned us.
Out of the sky to the west,
Came wave upon wave of birds,
Wavering, eddying, swooping,
White and thick as flakes
In blizzards born in the north.

And the eyes of the Shoshones
Grew great with awe:
"They come from the very lodge
Of the Great Spirit himself—
From the island of snow and cloud
In the heart of the Blue Sea!"

The birds dropped down to the fields,
Swooped at the black marauders,
Ate as if they were spirits
Of braves who had died in famine,
Ate with the hunger that broods
On the long white plains in the north.

They ate, and disgorged, and ate.
Six days the strange war ran,
Till the snow-white warriors won
Over the black hordes.

When the sixth dim evening came
And the white birds one by one
Flew into the setting sun,
Back to the Great Spirit,
The white men came together
And worshipped the good birds
With joyful weeping,
And sang a song of thanksgiving
For the food that was saved.

Advertising and publicity have become so easy and profits have become so large that the modern person is beset upon all sides by instructions on how to live. We all desire to live in a state of health and a long time, therefore we sometimes become easy prey to fadists of all sorts. This timely article points out some of our dangers.

"Diets" Debunked

From the Medical Staff and Health Service, Brigham Young University

DIET was formely understood to mean the sum total of foods an individual might eat without disgruntling his digestion. Today there is so much meddling on the part of such a variety of would-be-healers, that the term has come to signify some bizarre combination or single unit feeding scheme. So regularly are these "diets" the result of gross ignorance, and so constantly is their general use fraught with harm, that physicians are almost afraid to make use of the word for fear of being misunderstood. Ere long it too may fall into the limbo of things discarded by the doctor because of too ardent adoption and exploitation by hangers-on who are loosely styled as healers.

Most of us seem to have forgotten that when we take up any so-called "diet," there are certain underlying principles which must be observed if we are not to invite illness. Indeed, many diseases depend upon deficiency of our diets in certain essentials. Beri-beri occurs where vitamin B is insufficient: scurvy comes when vitamin C is lacking: certain nutritional swellings about head and body develop when we are eating too little protein food: not enough of vitamins A and D favors occurrence of sinus disease and ear infections: deficiency in iodin is recognized as the cause of at least one type of goitre: low calcium predisposes us to hemorrhage, as well as to hives.

Many others might be enumerated, but these serve to illustrate that we must use a certain amount of discretion in choosing to follow anyone's advertised plan of food selection. In fact, the more widely it is advertised the more dubious one should be of its fitness.

In his book, "Applied Physiology," Dr. Samson Wright, Fellow of The Royal College of Physicians, and professor of physiology at the University of London, points out that an adequate diet must have a caloric value sufficient to provide for requirements of basal metabolism, the stimulating action of the foodstuffs, loss of energy in the excreta, and the needs of muscular work. It must have adequate amounts of *protein, fat, carbohydrate,* and *salts,* and an ample *vitamin* content. All scientific studies of nutrition agree upon these general principles, and insist that a healthy body demands their observance.

It has been shown that from 4.3 percent to 4.4 percent of the diet is normally comprised of the various salts. Of these, sodium chloride—ordinary table salt—is the most common, and is found in many of our foods. Especially does it occur in animal viands, which accounts for the fact that carnivorous creatures rarely seem to need salt, while cattle, deer, and other herbivors crave it. The person of average weight requires from one to two grams in each twenty-four hours. Most of us actually consume from eight to ten grams, the excess being eliminated by kidneys and sweat glands. Over indulgence in salt has at times been credited with aggravation of stomach ulcers, acid stomach, helping to increase over-weight, and promotion of dropsy in kidney or heart disease.

Of *calcium* we require nine-tenths to one gram daily; and it has been stated by some investigators that about fifty percent of American diets are deficient in this element. Milk is rich in calcium and should satisfy the need, but there are many who do not take it. Of those who do, not a few are sensitive to milk so that they do not properly assimilate it.

Egg yolk, liver, and sweetbreads are some sources of *phosphorous,* of which we need about eight to nine-tenths gram daily. Of *iron* the normal measure is approximately twelve one-thousandths gram each day. This need is greatly increased in the expectant mother as well as in the nursing mother. *Iodin* must be present in traces if the thyroid gland is to keep up its preparation of thyroxine, a substance vital to health and even to life.

SO far, we have spoken of only those phases of the dietary which are usually not mentioned as a necessary part of our food. The vitamins should be considered as well, for they too are essential to life. Their distribution among foods is such as to make a mixed diet of animal and vegetable substances almost unavoidable, if one is to escape trouble from their lack.

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Crime Prevention is Better Than Cure

By

CLAUDE C. CORNWALL

A story of the accomplishments of a Mormon girl in the world's largest city.

*

Shall we spend a little more on Prevention and, consequently, much less on Cure? Shall we attempt to heal broken hearts and lives or do our best to keep them from breaking? Read what our friend Claude has to say about it.

*

MRS. HARRY NELSON

◆ IN ordinary police procedure it has always been thought that the efficiency test for a patrolman is, "Did he get his man?" The theory behind this attitude is that the patrolman should stand guard over the city and be ready, in an emergency, to lay hands on its criminal element. When someone has committed an offense it is the duty of the policeman to arrest him. He can then be brought to justice and made to pay a penalty for his offense against society.

A new day has dawned. We are coming to realize that when a youngster is taken into custody because of delinquent behavior, "it isn't the child who is being brought before the bar of justice, but society itself." Back of every case of anti-social behavior are many causes in addition to the specific act which seemed to be severe enough to warrant a complaint. If these causes can only be found and eliminated, the chances are that there will not arise any necessity for treatment of delinquent behavior. If it can be prevented, it just won't happen. When a tooth is filled before it commences to ache it can be treated without necessity of pain and suffering. But if it is left to decay, it must eventually be extracted. A perfectly normal child can be exposed to the influences which contribute to the decay of personality, and if these are allowed to run their course he can hardly escape being affected by them. But if these factors are discovered and corrected, he develops an immunity and an ability to avoid their bombardments; largely because he directs his activities into more wholesome channels.

IN the city of New York this idea has begun to take root and on January 16th, 1930, the Bureau of Crime Prevention was established as a Division of the Police Department. The theory behind the creation of this Bureau was that it was to be officered by expertly trained individuals who would be not only instructed as police officers in the arts of handling tough characters, but educated also in the intellectual sciences of detecting conditions which breed criminal tendencies.

But where were the trained experts? To qualify for such positions required knowledge of human nature and of the technical sciences of psychiatry, psychology, sociology, and coupled with this educational background, an executive capability. A call was sent out, and arrangements were made for examinations in the Civil Service for the positions of Crime Prevention Investigators. Among the high four in the group of those who successfully passed this examination was Miss Evelyn Moyle, a Utah girl, a daughter of former president James H. Moyle of the Eastern States Mission. Her appointment followed immediately.

NEW YORK CITY was divided into districts comprising from ten to fifteen police precincts. Unit No. 2 includes some of the toughest neighborhoods in this great metropolis, among them being the famous, "Tenderloin District," "San Juan Hill" and the section known as "Hell's Kitchen." Housed in this Unit are nearly a million people. In her office on the third floor of Borough Headquarters in West 20th Street sits the Supervisor of this Crime Prevention Unit, a "Mormon" girl, a graduate of our own University, a product of our Western education and ideals. Her specific preparation for this important work was done in the New York School of Social Work and the New York University.

Quietly she goes about her duties, giving brief instruction here, making assignments there, contacting one after another of the "difficult" cases, and keeping in order the network of proceedings which flows continuously in and out of this busy office. When Miss Moyle first undertook her assignment the Crime Prevention Bureau was only an "idea." There wasn't even an office. She was given only a barren floor in this building. Furniture had to be obtained, desks and filing cases; and the space had to be partitioned off and divided into offices and investigation rooms. A complete personnel had to be assembled and trained. Report forms needed to be designed and methods of procedure initiated. The whole unit had to be created from the ground up.

It was a tedious task in the beginning. Particularly was this true in the problem of educating patrolmen and patrolwomen to the new viewpoint. These men and women had been trained in the police procedures of quick action and terse explanations. But Miss Moyle has patiently stood by her staff and laboriously taught them, one by one, to see the whole picture and to view a child's delinquent behavior as the resultant of all the influences to which he is subjected from day to day. It has been difficult work, but now after three and one-half years the results are commencing to show in big returns.

What an interesting sight it is to see burly police officers thumbing over sets of investigation reports, social histories, and talking about such things as family adjustments, psychometric tests, clinical diagnoses, psychiatric findings, recreational opportunities, emotional adjustments. Some of the men could hardly pronounce the names at first. But now they know what they're talking about. As regular police officers they were instructed to "Warn and admonish when necessary." Now their action goes far beyond a mere warning and an attempt to frighten a delinquent into socially accepted behavior. An intelligent analysis of the causal factors is made; the reasons behind delinquent acts are discovered and the youngsters are helped into new contacts, are brought under the wholesome influences of existing social agencies, and are given a new lease on life in an adjusted environment.

Claude C. Cornwall

THE author was for many years a member of the General Board, an expert in the field of recreation. Going to New York City a few years ago he became director of physical exercises and activities on the great ship Leviathan. He is now connected with the Indian service and is stationed in Phoenix, Arizona.

MORE than two hundred Social Agencies were used last year by the Crime Prevention Units and thousands of unadjusted youngsters were started into normal behavior by sensible case treatment. Baseball teams were organized, hiking clubs established, social contacts formed. In many cases the children are removed from the contaminating influences and given a new deal in a different environment. The investigator follows the motto of Scotland Yard. He, "never closes a case until it is solved." Even though it should require years to bring a case to a solution, it is always kept open. Unlike the attitude of the Canadian Mounted, "Getting his man," is the last resort. He can do it of course, but if a patrolman in the Crime Prevention Bureau finds it necessary

(*Continued on page* 317)

Vitalizing the Heritage of MORMON

JOSEPH SMITH

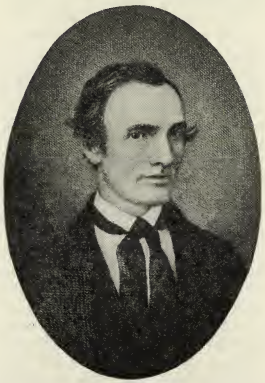
FEW churches in the world today offer to their youth the recognition, privilege of participation, and opportunity for development, given young men of the Church of Jesus Christ of Latter-day Saints.

Upon the Mormon youth at twelve years of age is bestowed a power which is his rightful heritage. This power, this recognition and privilege of participation with its resultant responsibilities, is embodied in the Aaronic Priesthood, that same great power from God which led the Children of Israel for centuries, from the death of Moses to the meridian of time.

The Aaronic Priesthood, since its restoration, has been upon the earth now for 105 years, its anniversary occurring on May 15. This Priesthood power has been given to several hundred thousand young men of this dispensation. Every boy in the Church, if his life has been exemplary and he is found worthy of this grave responsibility is given this Priesthood when he reaches the proper age.

That it is a grave responsibility is granted without debate. The real problem, and it has become an increasingly great one, is bringing to the mind of each youth as he is ordained to the Aaronic Priesthood, a full realization of the power that is being bestowed upon him and his duty in the acceptance of it. This is a real task. Especially is it so in this day of conflicting activities, made to appeal to the modern youth. In following the many opportunities for education and entertainment provided for him, the boy of today has little natural inclination for the more serious thing called religion and the performance of duty in his Church position.

This fact and the appalling



OLIVER COWDERY

number of members of the Aaronic Priesthood who grow old still holding this office, has brought a forceful realization that something ought to be done. The Aaronic Priesthood program of activities needs to be made appealing to the young man. He must be provided sufficient activity, supervised of course, to create an interest in his position.

The mere fact that he is permitted to receive this great power is of itself not so important to his not yet mature sense of values. It must be something he likes or his interest is not there. It is not the thing itself, but what the thing provides for him that is important.

Out of this need has grown a program, designed to accomplish the desired results. How well this is succeeding will be explained further.

THIS program to vitalize the Aaronic Priesthood was begun three years ago. Today it is perhaps the greatest work being done in the Church. So great is its program that it draws into activity every man and woman who in any way contacts these young men from twelve to twenty years of age in each auxiliary organization as well as in the Priesthood.

In addition to calling attention to the Aaronic Priesthood anniversary, May 15, the purpose of this writing is to give an inside story of this important work and to give a close-up of the three leaders at the head of the Aaronic Priesthood. These men, in harmony with the present day Church attitude toward its young people, have striven hard to make of the Aaronic Priesthood and its supervision a real background for the youth as a means of assuring a continuance of future Priesthood activity and service.

The Aaronic Priesthood is the lesser of the two great Priesthood divisions of the Church. It is an appendage to the greater or Melchizedek Priesthood. It is that Priesthood which was given Aaron, brother of Moses, and by which he and his descendants led the Chil-

By

HENRY A. SMITH

YOUTH

dren of Israel for many generations, after the Melchizedek Priesthood had been taken from the earth with Moses. It was the Priesthood power held by the High Priests of Israel, descendants of Aaron and the people of Levi.

It is that power exercised by John the Baptist, forerunner of Jesus Christ, and that power by which he took the Son of God into the waters of baptism.

John the Baptist, acting under the direction of Peter, James and John, was the heavenly being who stood before Joseph Smith and Oliver Cowdery, as they knelt near the bank of the Susquehanna River, at Harmony, Pennsylvania, May 15, 1829, and restored unto them the same Priesthood of Aaron that had been his by divine right.

A record of the words of this Heavenly Messenger has been retained in the Doctrine and Covenants, Section 14, as follows:

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

THE Prophet Joseph Smith records only the bare and essential facts of this restoration. To Oliver Cowdery, who stood by his side during this visitation of John the Baptist, we must go for a word of the momentous historical event. It is found on page 42, Volume 1, "History of the Church," as follows:

"After speaking of his own and the Prophet's desire to hear the commandment given, 'Arise and be baptized,' he says:

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner aside from the abodes of men, condescended to manifest to us his will.

"On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! What wonder! What amazement!

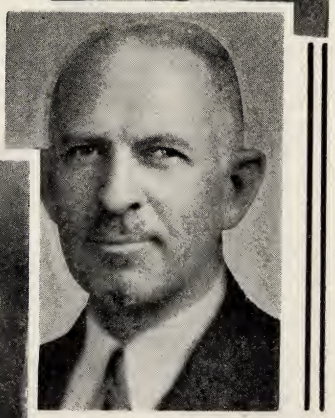
"While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the 'blaze of day'; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant' dispelled every fear. We listened, we gazed, we admired. 'Twas the voice of an angel from glory—'Twas a message from the most high, and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty!

"Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But,—think further, think for a moment what joy filled our hearts, with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood, as he said, 'Upon you my fellow servants, * * *,

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit!

"Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many and the fruit of falsehood carries in its current the giddy to the grave, but one touch of the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind!

"The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to



PRESIDING BISHOPRIC OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Sylvester Q. Cannon, top.
David A. Smith, center.
John Wells, left.

me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease."

THAT is a beautiful description by one of the participants of the restored Aaronic Priesthood, to be a forerunner of the Melchizedek Priesthood, just as John the Baptist was a forerunner to one mightier than he and the possessor of a greater Priesthood than he.

Since Joseph Smith and Oliver Cowdery received the Aaronic Priesthood there have been hundreds of thousands of members of the Church who have received this power under the direct keys of this Priesthood restored to Joseph Smith. Today there are more than 75,000 members in the quorums of this Priesthood. They are divided into three groups or divisions—Priests, Teachers, and Deacons. The duties of these members are clearly defined by revelation from the Lord contained in the Doctrine and Covenants.

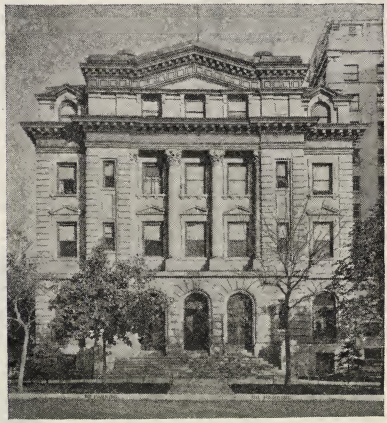
In the next eight years a majority of this 75,000 Aaronic Priesthood membership will have become holders of the greater or Melchizedek Priesthood, and another 75,000 boys will have taken their places to receive similar training and guidance in accepting responsibility. Under the renewed efforts of those in charge of this work, a greater percentage of the present 75,000 young men than has been recorded in the past will pass into the higher Priesthood.

This is shown in the fact that last year, for the first time, the total gain in the number of Priests, the highest office in this Aaronic Priesthood, exceeded the gain in the other two departments, those of Teachers and Deacons. This indicates an awakening of the interest in the Aaronic Priesthood activity among the older boys, where formerly it was in this group and in the Teachers' quorums that the losses were sustained.

The improvement cited is not a matter of chance, but is the result of a well laid plan of activity and direction followed by the leaders of the Aaronic Priesthood.

Three years ago at the April conference of the Church there was introduced to the Aaronic Priesthood leaders of the stakes and wards, a plan of correlation, using the Priesthood as a nucleus about which to build a program of activity for the youth. This plan is known as the Aaronic Priesthood correlation plan. It has an almost ingenius set-up in that it invites, or should we say, brings into council, all persons in all organizations teaching or directing in any way the young men between twelve and twenty years of age. This council, which includes officers as well as teachers of these organizations, determines ways and means of intensifying the program for these youths.

This group also discusses the inactive member, and takes upon itself the duty of missionary service to the youth not yet thoroughly converted to the increasingly interesting Aaronic Priesthood program. This program is the means of correlating educational, recreational, social and spiritual activities of the boy. In many cases the beneficial effects of this program reach the girls of corresponding ages. This plan provides further the organization for correlating activities, while to another plan is left the duty of supervision of Aaronic Priesthood activity.



BISHOP'S BUILDING

SEVERAL special features for observance of the 105th anniversary of the restoration of the Aaronic Priesthood which occurs, Tuesday, May 15, have been approved by the Presiding Bishopric.

Sunday, May 20, has been designated as Aaronic Priesthood Day, and the celebrations in quorum meetings and the Sacrament meetings will be held on this day. The Sacrament services in the wards on this Sunday are to be given over to an Aaronic Priesthood anniversary program as suggested by the Presiding Bishopric.

The program of celebration for the week preceding which includes the anniversary date is as follows:

Monday, May 14: The beginning of special Aaronic Priesthood activity projects.

Tuesday, May 15: Anniversary of the Aaronic Priesthood. Special observance of Aaronic Priesthood suggested in M. I. A. and other meetings held on that day, and continuance of the special activities.

Friday, May 18: The one hundred fifty-first anniversary of the birth of Martin Harris.

Saturday, May 19: An Aaronic Priesthood pilgrimage to the grave of Martin Harris, in Clarkston, Utah, to be participated in by the Priests, Teachers and Deacons of approximately 50 stakes. The program to begin at 1 p. m.

Sunday, May 20: Aaronic Priesthood day. Special programs, featuring the restoration to be held in quorum meetings and in the ward Sacrament meetings.

THIS second plan which is also new is the Aaronic Priesthood Supervision plan, which provides a supervisor for each quorum or group of Priests, Teachers, or Deacons, who in turn are under the direction of a chairman of a committee of which all are members. While the direct responsibility for the Aaronic Priesthood is placed upon the Bishopric of a ward, yet the supervisor of a quorum adds to the effectiveness of the work accomplished, because he has not the multiple duties that fall upon the bishops and their counselors.

Aaronic Priesthood supervisors are strictly what the term implies. They supervise only. Much of the responsibility for class work, and most of that dealing with quorum activity and the direction of members, devolves upon the quorum officers, with the supervisor serving as a counselor and advisor and not as a leader. Thus is developed to a high degree the power of presidency and leadership. The boys of the Aaronic Priesthood are given

the privilege of guiding their own class work. The presidencies and officers of a quorum are chosen from among the members of that quorum and are no older than the others. When a boy properly senses his responsibility as a member of the quorum he is capable of guiding the destinies of that group. This is a proved fact and is in harmony with the remainder of the entire Church organization.

Under this supervision plan the leaders are stressing strongly the proper selection, training and permanency of supervisors. They are now in most cases the best "boy men" in the Church. They know, understand, and can lead boys. They, when properly trained, are invaluable in this work of guiding the youth through the troublesome and, to him, vital stage of early manhood. On his proper guidance at this time rests to a great degree his desire and ability to accept further and greater responsibility. It is for this reason that the permanency of the good Aaronic Priesthood supervisor is urged.

Still another effort is being made to improve the standard of Aaronic Priesthood service to members and help them more fully to realize their responsibility as a member of a great social order, existing under direct permission of the God of Israel. It is the social phase. Emphasis is given this type of activity intended to increase the brotherhood and fellowship of all members and cause each to feel he is his "brother's keeper." Many quorums now sponsor regularly these socials and features of fraternal activity such as visits to sick members, correspondence with absent ones and the holding of outings of varied types.

This attempt to vitalize the Aaronic Priesthood is only three years old yet its results are remarkable, especially in its increased activity and the more ready acceptance of responsibility on the part of these young members of the Church.

Just as a beautiful picture is made valuable through the skill and ability of the artist, so is this forceful program of Aaronic Priesthood activity a portrayal of the skill and ability of its authorized leaders, the Presiding Bishopric of the Church.

This important program of training the youth of the Church for future growth is directed by this body of three of the general authorities. They are Presiding Bishop Sylvester Q. Cannon and his two counselors, Bishop David A. Smith and Bishop John Wells. They stand as the leaders of modern Israel's Aaronic Priesthood by reason of direct command from the Lord through the Prophet Joseph Smith.

ALTHOUGH the Prophet Joseph Smith and Oliver Cowdery were the first to receive the Aaronic Priesthood, the man named as first bishop of the Church and by right of his appointment to this office, first to hold the presidency of the Aaronic Priesthood was Edward Partridge. He was called by revelation to this position and was set apart as bishop of the Church on February 4, 1831, and died May 27, 1840, at Nauvoo.

Bishop Newel K. Whitney, the second Presiding Bishop of the Church, was sustained to this position at the April conference in 1847, and died in 1850, in Salt Lake City. He was previously set apart as First Bishop of Kirtland.

The third Presiding Bishop was Edward Hunter who held the keys of the Aaronic Priesthood from April 7, 1851, to his death, October 16, 1883. Next in the line was Bishop William B. Preston, who became Presiding Bishop in April, 1884, and who held this position until a year before his death in 1908.

Presiding Bishop Charles W. Nibley, was so sustained in December, 1907, and held this position until in 1925 he was chosen a member of the First Presidency. He died on December 11, 1931.

PRESIDING BISHOP SYLVESTER Q. CANNON was sustained to his present position June 4, 1925. He came into that position approximately nine years ago, with a wealth of experience, qualifying him for the task of directing the Aaronic Priesthood and the temporal welfare of the Church. He had been a member of the presidency of the Pioneer stake since its organization in 1904. For many years of that time he was the stake president holding that position when called to be Presiding Bishop.

Although he had been for years in a stake presidency, had been a missionary and later a mission president, Bishop Cannon felt that to know the problems of the Aaronic Priesthood was to become one among them. With this purpose in mind Bishop Cannon, a resident of the Cannon ward of the Pioneer stake, became Aaronic Priesthood supervisor of that ward for one year after having been appointed Presiding Bishop. All of his life, Bishop Cannon has been interested in boys and the youth of the Church. His has been a nature that would attract them to him. The writer can remember many occasions when Bishop Cannon's automobile would be filled with Deacons, Teachers and Priests, distributing them to their homes after

(*Continued on page 287*)

A Forward View of the Aaronic Priesthood

AS I contemplate the future, looking forward to the continued growth and progress of the Church, I have a strong desire to see the Aaronic Priesthood, now more than ever, take its rightful place in the Church.

I hope to see the many thousands of boys and young men who hold that priesthood come to a full appreciation of the responsibilities and blessings that come through the enjoyment thereof.

I hope to see these young men come to a complete realization of the importance of priesthood activities in laying the foundations for the structures of their future lives.

I look forward to the time when the priesthood quorum will be the most important organization in the life of every member—when the true quorum spirit will be manifest in all Church activities—when quorum assignments will be filled with a sense of privilege as well as of duty—when Priests and Teachers will generally accept responsibility for ward teaching as an obligation placed upon them by revelation—when every young man and boy who holds the Aaronic Priesthood will be an exemplar in his daily life, setting an example to others in clean living, respect for the rights and property of others, in payment of tithing, observance of the Word of Wisdom, moral and financial integrity, and in all other desirable traits of character and habit—when the leaders of Aaronic Priesthood quorums will be outstanding men in every community—and when important projects will be provided to develop the power of the priesthood, the spirit of unity and cooperation, and a quorum consciousness that will enable those who hold the Priesthood of Aaron to bring that priesthood to a complete fulfilment of its destiny in the earth.

Sylvester Q. Cannon
PRESIDING BISHOP

The Power of Truth

The Things That Come Too Late

By
William George Jordan

TIME seems a grim old humorist, with a fondness for after-thoughts. The things that come too late are part of his sarcasm. Each generation is engaged in correcting the errors of its predecessors, and in supplying new blunders for its own posterity to set right. Each generation bequeaths to its successor its wisdom and its folly, its wealth of knowledge and its debts of error and failure. The things that come too late thus mean only the delayed payments on old debts. They mean that the world is growing wiser, and better, truer, nobler, and more just. It is emerging from the dark shadows of error into the sunshine of truth and justice. They prove that Time is weaving a beauteous fabric from the warp and woof of humanity, made up of shreds and tangles of error and truth.

The things that come too late are the fuller wisdom, the deferred honors, the truer conception of the work of pioneers, the brave sturdy fighters who battled alone for truth and were misunderstood and unrecognized. It means the world's finer attitude toward life. If looked at superficially, the things that come too late make us feel helpless, hopeless, pessimistic; if seen with the eye of deeper wisdom, they reveal to us the grand evolution march of humanity toward higher things. It is Nature's proclamation that, in the end, Right *must* triumph, Truth *must* conquer, and Justice *must* reign. For us, as individuals, it is a warning and an inspiration,—a warning against withholding love, charity, kindness, sympathy, justice, and helpfulness, till it is too late; an inspiration for us to live ever at our best, ever up to the maximum of effort, not worrying about results, but serenely confident that they *must* come.

It takes over thirty years for the light of some of the stars to reach the earth, some a hundred, some a thousand years. Those stars do not become visible till their light reaches and reacts on human vision. It takes an almost equal time for the light of some of the world's great geniuses to meet real, seeing eyes. Then we see these men as the brilliant stars in the world's gallery of immortal great ones. This is why contemporary reputation rarely indicates lasting fame. We are constantly mistaking fireflies of cleverness for stars of genius. But Time brings all things right. The fame, though, brings no joy, or encouragement, or inspiration to him who has passed beyond this world's lights and shadows; it has the sadness of the honors that come too late, a touch of the farcical mingled with its pathos. Tardy recognition is better than none at all, it is better, though late, than never; but it is so much truer and kinder and more valuable if never late. We are so inclined to send our condemnation and our snapshot criticisms by express, and our careful, honest commendation by slow freight.

IN October, 1635, Roger Williams, because of his inspiring pleas for individual liberty, was ordered by the General Court of Massachusetts to leave the colony forever. He went to Rhode Island, where he lived for nearly fifty years. But the official conscience grew a little restless, and a few years ago, in April, 1899, Massachusetts actually made atonement for its rash act. The original papers, yellow, faded, and crumbling, were taken from their pigeon-hole tomb, and "by an ordinary motion, made, seconded, and adopted," the order of banishment was solemnly "annulled and repealed, and made of no effect whatever." The ban. under which Roger Williams had lain for over 260 years, was lifted. And there is no reason now, according to law, why Roger Williams cannot enter the State of Massachusetts and reside therein. The action was to the credit and honor of the State; it was right in its spirit, and Roger being in the spirit for more than two centuries, may have smiled gently and understood. But the reparation was really—over-delayed.

The mistakes, the sin and folly of one age may be partially atoned for by a succeeding age, but the individual stands alone. For what we do and for what we leave undone, we alone are responsible. If we permit the golden hours that might be consecrated to higher things to trickle like sand through our fingers, no one can ever restore them to us.

Human affection is fed by signs and tokens of that affection. Merely having kindly feelings is not enough, they should be made manifest in action. The parched earth is not refreshed by the mere fact of water in the clouds, it is only when the blessing of rain actually descends that it awakens to new life. We are so ready to say, "He knows how much I think of him," and to assume that as a fitting substitute for expression. We may know that the sun is shining somewhere and still shiver for lack of its glow and warmth. Love should be constantly made evident in little acts of thoughtfulness, words of sweetness and appreciation, smiles and handclasps of esteem. It should be shown to be a loving reality instead of a memory by patience, forbearance, courtesy, and kindness.

This theory of presumed con-

fidence in the persistence of affection is one of the sad phases of married life. We should have roses of love, ever-blooming, ever-breathing perfume, instead of dried roses pressed in the family Bible, merely for reference, as a memorial of what was, instead of guarantee of what is. Matrimony too often shuts the door of life and leaves sentiment, consideration and chivalry on the outside. The feeling may possibly be still alive, but it does not reveal itself rightly; the rhymed poetry of loving has changed to blank verse and later into dull prose. As the boy said of his father: "He's a Christian, but he's not working much at it now." Love without manifestation does not feed the heart any more than a locked bread-box feeds the body; it does not illuminate and brighten the round of daily duties any more than an unlit lamp lightens a room. There is often such a craving in the heart of a husband or a wife for expression in words of human love and tenderness that they are welcomed no matter from what source they may come. If there were more courtships continued after marriage, the work of the divorce courts would be greatly lessened. This realization is often one of the things that come too late.

THERE are more people in this world hungering for kindness, sympathy, comradeship and love, than are hungering for bread. We often refrain from giving a hearty word of encouragement, praise or congratulation to someone, even where we recognize that our feelings are known, for fear of making him conceited or over-confident. Let us tear down these dykes of reserve, these walls of petty repression, and let in the flood of our feelings. There have been few monuments reared to the memory of those who have failed in life because of overpraise. There is more chiseled flattery on tombstones than was ever heard in life by the dead those stones now guard. Man does not ask for flattery, he does not long for fulsome praise, he wants the honest, ringing sound of recognition of what he has done, fair appreciation of what he is doing, and sympathy with what he is striving to do.

Why is it that death makes us suddenly conscious of a hundred virtues in a man who seemed commonplace and faulty in life? Then we speak as though an angel had been living in our town for years and we had suddenly discovered him. If he could only have heard these words while living, if he could have discounted the eulogies at, say even sixty per cent, they would have been an inspiration to him when weary, worn and worried by the problems of living. But now the ears are stilled to all earthly music, and even if they could hear our praise, the words would be but useless messengers of love that came too late.

It is right to speak well of the dead, to remember their strength and to forget their weakness, and to render to their memory the expressions of honor, justice, love and sorrow that fill our hearts. But it is the living, ever the living that need it most. The dead have passed beyond the helpfulness; our wildest cries of agony and regret bring no answering echo from the silences of the unknown. Those who are facing the battle of life, still seeking bravely to do and to be,—they need our help, our companionship, our love, all that is best in us. Better is the smallest flower placed in our warm, living hands than mountains of roses banked round our casket.

IF we have failed in our expressions to the dead, the deep sense of our sorrow and the instinctive rush of feeling proclaim the vacuum of duty we now seek too late to fill. But there is one atonement that is not too late. It is in making all humanity legatees of the kindness and human love that we regret has been unexpended, it is in bringing brightness, courage and cheer into the lives of those around us. Thus our regret will be shown to be genuine, not a mere temporary gush of emotionalism.

It is during the formative period, the time when a man is seeking to get a foothold, that help counts for most, when even the slightest aid is great. A few books lent to Andrew Carnegie when he was beginning his career were to him an inspiration; he has nobly repaid the loan, made posterity his debtor a million-fold by his beneficence in sprinkling libraries over the whole country. Help the saplings, the young growing trees of vigor,—the mighty oaks have no need of your aid.

The heartening words should come when needed, not when they seem only hypocritical protestations or dextrous preparations for future favors. Columbus, surrounded by his mutinous crew, threatening to kill him, alone amid the crowd, had no one to stand by him. But he neared land, and riches opened before them; then they fell at his feet, proclaimed him almost a god and said he truly was inspired from Heaven. Success transfigured him—a long line of pebbly beach and a few trees made him divine. A little patience along the way, a little closer companionship, a little brotherly love in his hours of watching, waiting, and hoping would have been great balm to his soul.

It is in childhood that pleasures count most, when the slightest investment of kindness brings largest returns. Let us give the children sunlight, love, companionship, sympathy with their little troubles and worries that seem to them so great, genuine interest in their growing hopes, their vague, unproportioned dreams and yearnings. Let us put ourselves into their places, view the world through their eyes so we may gently correct the errors of their perspective by our greater wisdom. Such trifles will make them genuinely happy, happier by far than things a thousand times greater that come too late.

Procrastination is the father of a countless family of things that come too late. Procrastination means making an appointment with opportunity to "call again tomorrow." It kills self-control, saps mental energy, makes man a creature of circumstances instead of their creator. There is one brand of procrastination that is a virtue. It is never doing today a wrong that can be put off till tomorrow, never performing an act today that may make tomorrow ashamed.

There are little estrangements in life, little misunderstandings that are passed by in silence between friends, each too closely armored with pride, and enamored with self to break. There is a time when a few straightforward words would set it all right, the clouds would break and the sunshine of love burst forth again. But each nurses a weak, petty sense of dignity, the rift grows wider, they drift apart, and each goes his lonely way, hungering for the other. They may

(Continued on page 316)

TREES of Modern Zion

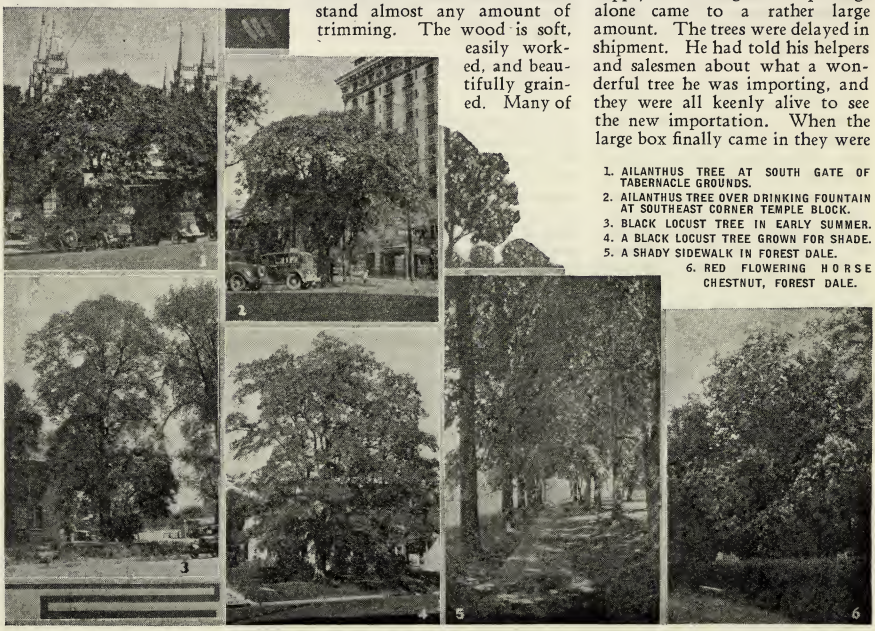
II

The Black Walnut

THE Black Walnut is a valuable shade tree, majestic, quick growing and durable. Besides its shade it provides in mature years nuts that are the delight of the boys and girls, and a terror to the mother who likes the children to have "milk white" hands. The tree likes good soil, well drained and must, to endure, be well watered. A well watered black walnut will survive where the same kind of tree in the same neighborhood but denied plenty and frequent watering will die; and even though one scantily watered may struggle on it will not more than half equal in size and in yield of nuts the one having an abundant supply of water.

The Box Elder

H. L. A. CULMER, one of Utah's artists, once told this writer that in his opinion, the native box elder, is not only Utah's best, but also its most beautiful shade tree. It is too well known to need much comment. One of the finest is that diagonally southwest of the corner on which Maude Adams, Utah's most famous actress, was born. The tree overshadows a small frame cottage on 8th South Street, just west of 7th East Street. The box elder will stand almost any amount of trimming. The wood is soft, easily worked, and beautifully grained. Many of the desks in President Young's office were made of box elder wood, finished in the beautiful natural grain. The wood has little strength but is most useful in filling the wood box and burns beautifully in an open grate, with but little danger from sparks. The box elder belongs to the maple family, and a noted nurseryman of Ogden once told me a good joke on himself in connection with an importation of trees. He read in a catalogue of an eastern nurseryman of a remarkable tree designated by him as "The Ash-leaved Maple." It was described as fast growing, sure starting and hard to kill. He accordingly ordered a big supply even though the expressage alone came to a rather large amount. The trees were delayed in shipment. He had told his helpers and salesmen about what a wonderful tree he was importing, and they were all keenly alive to see the new importation. When the large box finally came in they were



1. AILANTHUS TREE AT SOUTH GATE OF TABERNACLE GROUNDS.
2. AILANTHUS TREE OVER DRINKING FOUNTAIN AT SOUTHEAST CORNER TEMPLE BLOCK.
3. BLACK LOCUST TREE IN EARLY SUMMER.
4. A BLACK LOCUST TREE GROWN FOR SHADE.
5. A SHADY SIDEWALK IN FOREST DALE.
6. RED FLOWERING HORSE CHESTNUT, FOREST DALE.

By

GEORGE M. CANNON

all near by to see the trees. Owing to the delay, the trees were already coming in leaf. The box was carefully opened, and the trees looked over, but none of the assistants dared say anything as they and the nurseryman examined the trees. But his little son who had not learned to conceal his feelings from the proprietor suddenly said, "Why, Father, those trees are Box Elders!" And so they were. It was some time before anyone in that nursery dared mention "The Ash-leaved Maple!"

The box elder becomes brittle and if too tall is dangerous near a house as a violent windstorm may break off large limbs.

Ash Trees

THE Ash trees planted in Forest Dale have proved very satisfactory. One of the handsomest rows of Ash trees in Utah is on the north sidewalk of Simpson Avenue from 7th East Street to 8th East Street. These trees had the benefit of a stream of spring water that has run in the water ditch nearly every day during the past forty-four years. The finest single specimen I know of is on the lawn of John M. Cannon on 7th East Street at Driggs Avenue and was planted by the writer forty-four years ago. In planting Ash trees on Ashton Avenue the branches were purposely trimmed very high. Then lindens were planted on the inside of the lot and allowed to branch over the sidewalk forming a pleasant shade and filling in the space beneath the high branches of the Ash.

Maples

THE maple is one of our very best shade trees.

If you are to plant a maple bought from a nursery man, the best is the Norway Maple, its dark green leaves, and thick foliage making it a great favorite for either yard or street planting. They should be planted thirty feet apart.

Those who have a way to bring maples from the canyon, if you wish a beautiful tree but not of large growth should obtain our native maples. There are two varieties — both have beautiful green leaves in mid-summer—but in the red variety the leaves turn after heavy frost comes to a most beautiful red, almost scarlet. Year after year in this variety the leaves always turn the same red color. The other variety, undistinguishable in midsummer from the red, turns after frost comes to a golden color sometimes tinged with red but never brilliant as the red variety. One difficulty in getting these trees from the canyon is the small quantity of fibrous roots with the average tree. Trees with as many of the fine roots as possible should be selected. When once rooted these maples are very hardy indeed. They are frequently found on the mountain side with little evidence of any water, and there grow year after year when once started. This maple requires little pruning, and grows beautifully, the form assumed by the branches being most attractive. If alternated say 30 feet from a giant street tree such as either the Oriental Plane or the Huntington Elm (later described) both of which require sixty foot spaces from the next tree of the same variety, the small native maple would fill the gap between the big trees, and the combination eventually would produce the finest tree planting our state has ever seen.

7. WHITE BARKED BIRCH TREE ON NORTH LAWN TABERNACLE GROUNDS.
8. AUSTRIAN PINES WITH SYCAMORE MAPLE IN BACKGROUND.
9. HACKBERRY ON 2ND WEST STREET, ENOCH B. TRIPP LOT.
10. SYCAMORE PLANTED BY HON. JAMES SHARP ON EAST SOUTH TEMPLE.
11. WEEPING WILLOWS AT LIBERTY PARK.
12. WHITE BARKED BIRCH TREE IN WINTER TIME, SAME AS NO 7.

Elms

ELMS are comparatively rare in Utah. Most of those grown have been affected by elm scale. One variety, however, has proved free from this scale—the Huntington Elm. A number of choice specimens of this variety are seen in Salt Lake City; some in the Tabernacle Square and one at the southwest corner of the Church Office building, South Temple Street; but the finest specimen, as also probably the very finest shade tree in Utah today is one planted by Martin Christophersen, the nurseryman and County Commissioner, at a point marking the center of the northeast lawn of the City and County Building grounds. (See photos in April *Era.*)

The Huntington Elm to attain its growth should never be planted less than sixty feet from any tree of like big growth. For street planting and where trees are free from the "butchering" sometimes done for conveniences of electric wires, this tree is probably the finest ever introduced into our State. A fine specimen also stands at the corner of the L. D. S. Church Office Building, South Temple Street.

Over forty years ago the writer planted several hundred hardwood trees along the streets of Forest Dale. These trees were American elms and white ash; about one half of each. The elms as a rule were badly infested with elm scale, and did not do very well. Only a few still exist. One of the handsomest of these stands on the west side of 7th East Street just north of Ashton Avenue.

Linden Trees

PROBABLY no other shade tree gives more satisfaction than the linden tree. The name is associated with the finest tree lined street in Berlin—"Unter-den-linden." Both the American and European linden are well worthy of planting. The finest row of young trees (about twenty years old) are those around the Federal Reserve Bank at corner of State and South Temple Streets. Some trees more than forty years old were planted on the inner border of the sidewalk of the writer's home, Ashton Avenue and 7th East Street; a large beautiful tree is on First Avenue between E and F Streets. The linden is at all times a fine tree. As its leaves begin to unfold in springtime they come out so daintily, and with such regularity that they might well typify "Opening Springtime." Then when blossom time comes, the whole neighborhood is filled with a delicious perfume that lingers for weeks. The first time I ever smelled it, after the trees in my yard had been planted for some years, I marveled at it, and could not at first locate the source of the delightful odor. Gradually it dawned on me that the perfume "as from an unseen censer" came from the modest blossoms of the linden trees. Then when these blooms had turned to the tiny seed bearers that follow, my German neighbors came and asked to be permitted to gather these for a tea they consider of rare medicinal value. If you have room for but one shade tree, you will make no mistake if you plant a linden.

Horse Chestnuts

WHERE you are protected from the attraction which the beautiful "buck eye" nuts have for boys, there is no more delightful shade tree for home or street decoration than the horse chestnut. Two varieties are grown—the white and the red flowering. Of these the white flowering has the more attractive leaves, and the tree is of more rapid and stalwart growth. The flower of the red, however, is so much more showy that it more than makes up for the difference in foliage. The red flowering tree planted by me on the border line between my home and my brother John M. Cannon's home is for three to five weeks in the springtime the finest horse chestnut I have ever seen. When the blossoms are at their height they attract literally hundreds of tiny, brilliant humming birds. Just before sunset, with the sun gilding every bloom, the tree seems fairly alive with the tiny bird life. They dart here, there, and everywhere with such lightning-like motion it is impossible to follow them. The horse chestnut is a most worthwhile shade tree. Planted on good soil, and watered fairly well and protected from bruises and injuries of every kind (and particularly from bruises by the lawn mower), it grows without pruning into a shapely and stately tree.

If possible, this tree should be planted where the "school boy does not come," for the temptation (since the nuts are not to be eaten and have no market value, and are only good to get and to look at) is more than the average boy can resist. In my own yard where lindens lined one side of the lot, the horse chestnuts another side, the third side was planted in purple leaved maples. (See shady sidewalks cut No. 5.)

This maple is very hardy, grows nearly as well as the Norway maple, and has a leaf, beautiful green on the upper side, but with the under side delicately veined and colored a faint purple. The first large trees of this kind I knew of in Salt Lake City were planted around the fine residence of Mr. and Mrs. O. J. Salisbury, corner of 1st South and 6th East Street. Mrs. Salisbury was a niece of James G. Blaine, the famous American Statesman who forty years ago advocated reciprocity for the enlargement of American Commerce, something very much in the mind of Congress and the President today.

Pines

EVERGREENS are not much used as shade trees. There are times, however, when evergreens may with decided advantage to the beauty of the landscape be interspersed with other trees. Much of the Beauty of Liberty Park is due to its pines. The bulk of these and the best of them were selected and planted by Arnold Schulthess, a Swiss forester, whom the Mayor and City Council of Salt Lake City were fortunate enough to employ in the years between 1880 and 1890. Mr. Schulthess went to our canyons and forests and there selected tiny trees of varieties he so well knew how to choose, and brought them down to the valley and planted them in Liberty Park. Nearly one hundred percent of those he planted grew. And when you examine a particularly beautiful group of large sized spruce trees in that park you may safely write it down that they were set there by this humble but wise and honest man, Arnold Schulthess.

The Austrian pines that border the driveway circling the park were also his selection. Possibly the tallest Austrian Pine that I have seen in Utah was planted by me in April, 1890. With the Austrian

pines we planted also a number of Scotch pines, distinguishable from the Austrian by a light colored (yellow) bark and by shorter and thinner pine needles.

Weeping Willows

IN considering weeping (or drooping) trees many varieties are available. Before planting it would be well to select the variety that best suits your fancy. Some of the willows have only a partial drooping habit while others even to great heights form graceful and sharp curves and hang in great perpendicular masses very attractive to the eye. All the willows grow easily and quickly from cuttings. The writer, when a small boy, was given a small willow about two feet long and the thickness of a lead pencil. It was planted in good soil and watered regularly, and in a few years had attained almost its full height and a diameter of about fifteen inches. From this tree other slender cuttings were taken and numerous trees of large size and beauty have grown.

Camperdown Elm

THIS is a budded tree, seldom if ever grown on its own stock. For small grounds the bud is usually inserted about five or six feet from the ground. For parks or large grounds the bud should always be as high as obtainable usually from eight to twelve feet. The Camperdown Elm has one of the finest leaves grown; and the tree makes an almost perfect umbrella. Unfortunately it is very subject to elm scale. This scale forms on the under side of the limbs and if the tree is to thrive must be removed. Various sprays are used to kill the scale but in an experience of forty years the simplest and most effective way to destroy the scale is to take a garden hose under the tree and apply a strong water force through a small nozzle. Beginning at the center trunk of the tree follow each branch out to the extreme end of each limb, thoroughly washing the scale from the under side and particularly at the nodes or starting point of each new limb. The operator should be well protected by a raincoat and other apparel, should protect the eyes and should not be afraid of a great shower of water. This operation started as soon as leaves form and the scale appears and repeated as often as required, will result in protecting the handsomest ornamented tree that grows. (Note: The Huntington Elm having shown such freedom from scale, possibly the Camperdown budded on Huntington stock might be immune to scale.)

Sycamores

THERE are many varieties of this tree. Some fine specimens have grown on or near Fourth East Street. One particularly fine tree was planted by James Sharp, former Mayor of Salt Lake City, on South Temple and 4th East Streets. The sycamore has a large leaf wonderfully constructed. At the base of every leaf is a bud ready to replace the leaf as it leaves the tree.

Oriental Plane

THE Oriental plane tree is quite a favorite in Washington, D. C. Senator Thomas Kearns brought trees of this variety to Salt Lake City and planted them on the South Temple sidewalks of his palatial home at 6th East Street. These trees should be sixty feet apart, and while beautiful at the Kearns residence, show the effects of crowding. The tree has as the ordinary sycamore a wonderful leaf, and the trunk of the tree appeals to the poetic instinct by its habit of partly shedding its bark giving it a striking appearance.

The present tree warden of Salt Lake City, Mr. Rufus D. Johnson, has done most valuable service in saving worthwhile trees and in inducing the planting of hardwoods and the better varieties of trees. Mr. Johnson has planted many of the Oriental plane trees and is largely responsible for their popularity. The trees on West Temple Street at Tabernacle Square are fine specimens of this tree. Brigham City, Box Elder County, Utah, has always been in the forefront in caring for its trees; and has its principal street lined for miles with the finest specimens of Oriental planes in Utah. Brigham has also the finest pair of white barked birch in our state. These are immediately in front of their Court House.

White Barked Birch

BIRCHES are beautiful ornamental trees. The red birch is found nearly everywhere in our canyons, and should be easily obtainable. A little effort on the part of those who have teams would enable our citizens under permission from the proper forestry officials to obtain this beautiful tree for ornamenting home grounds and parks. The white barked birch is referred to as "The Lady of the Forest."

The tall upright form with the white bark and the slender drooping branches reaching nearly to the ground give the tree an unsurpassed elegance and even after the leaves fall the tree maintains its airy appearance. The finest specimens of this tree in Salt Lake City known to the writer are those on the north side of the Tabernacle lawn.

The Hackberry tree is of rugged growth with a trunk strong and free from insect injury. The finest trees of this variety that I have known in Salt Lake Valley were planted by Dr. Willard Richards and grew in front of his house which was located a little southeast of the building now used by the Editorial Department of the *Deseret News*. These trees were of giant proportions until removed to make way for buildings.

Another enormous Hackberry grew in front of the entrance to the palatial residence (Deveroux House) of Honorable William Jennings, South Temple Street, one-half block east of the Union Pacific Station. This tree, however, has been struck by lightning and injured.

The best and most beautiful living specimen I know of in Salt Lake City is near the Jennings lot on the west side of Second West Street at the south end of the corner lot formerly owned by the Pioneer Enoch B. Tripp.

(Photographs were taken for this article by Geo. M. Cannon, Jr., under the direction of the author.)

An Echo of Sappho

By Will B. Thompson

SPRING under the apple boughs is tossing a golden ball.
The sun has set in Homer's Troy and over Babylon's wall.
Far-off, a crystal river flows down to the sapphire sea,
And spring is just a happy girl, throwing a ball to me.

Burton's Flowers

Told by Himself

By CLORA M. STOWE

Burton did not believe in flowers for Mother's Day—his father never remembered—until—well, read and see.

I WAS sure tickled when Ted Johnson moved next door to us; he was just about my age, all but a month. I turned ten in March and he turned ten in April, but of course that made me the oldest. You can't imagine the good luck he brought to me. Why everything that I liked, he liked too. And then my weekly allowance was raised from twenty-five to thirty-five cents a week, just because his was that much. Gee—but we would have good times, we used to run all the way home from school, because we had so much to do. We worked for weeks on our aeroplanes, and made 'em look just like the real one. But we used every speck of elastic that we could find, and the darn things would not stay up after all, but we made 'em so they would move on the floor anyway.

We didn't have hardly any quarrels, because he knew that I could lick him, and I never was one that liked to start a fight. Ted was lots better'n me in school, but I was smarter in everything else all but one thing, and that was women. I used to think I knew more about them than he did, but I've changed my mind now.

It was last year while we were eastering that it all started. We went with a big crowd of boys up to the mountains. Ted and I left the bunch, and climbed way high up in the mountain, way up higher'n any of the rest would go. When we reached the top we was all fagged out and sat down on a rock to rest. Ted began to act serious, and sat there think'n about something. All at once he says, "Burton, do you know that it's Mothers' Day next month." I grinned at him, "Well what if it is, I ain't going to run away." He begin to kick up some dirt with his heel'n said, "Well anyway it means a lot to me." But I told him I didn't see what it meant to him, he was no mother.

"Well," he said, "It means that I will have to miss all my picture shows for awhile, and go kind a slow on candy, too." I grinned again, "That sounds silly, and besides you can't miss your continued, 'cause we want to find out what they do with that girl." He looked kinda sorry like, "I sure do hate to miss it, but I've just got to remember Mother, for they say that is a day set aside to do things for your mother." I laughed at him with all my might and patting him, ask

Illustrated by Lorraine Crouch

I RUN BACK TO THE WOOD SHED AND SHUT THE DOOR 'CAUSE I DIDN'T WANT NOBODY TO SEE ME.

him, what was the matter with his upper story. "Why, Ma would get mad at me if I wasted money on flowers, like that, for you know they'd die in a few hours. Gee, I sure wouldn't be that foolish."

But, Ted stuck to his word all right, and after that I had to go alone to every picture show, what I went to. But you ought to seen him when I come home; he would be waiting for me every time, and I'd have to tell him every little thing that happened in our continued. Gosh—but I felt sorry for him. But he got his candy though: 'cause I couldn't eat my candy in front of him and not give him any, so I was a good sport and give him half of all I got. But it sure made me sore, to think I had to lose half my candy, just because he had some fool notion in his head.

IT was Saturday afternoon, and Ted ask me to go down to the hothouse with him, 'cause the next day was to be Mothers' Day. I was sure glad he ask me 'cause I just love to go in them hothouses and walk up and down the narrow little walks, and look at all the different kinds of plants. He spent all the money he had for just one dozen white carnations. They did look awful pretty, but just think of the fun he could a got out o' that money. Then we went back home, and sneaked down his cellar, and hid 'em down there.

Next morning Ted's mother hollered over to my ma and said, "Oh, Mrs. Hall, come over a minute will you, I have something I want to show you." Somethin' told me that it was the flowers, so I sneaked around and hid behind the door. I was just laughin' to myself, 'cause I was sure that Ma would tell her it was silly to waste money like that. Then I saw Mrs. Johnson take down the flowers off the piano, and hold them up to Ma and say, "This is what Ted gave me; bless his little heart, he saved up his own money and bought them for me." Ma smelled 'em and then she turned her head and looked kinda sad like. She didn't say nothin' like I thought she would, but just kept on lookin' sad and said, "I believe there is something wrong with me, I try to be a good mother, but I don't seem to win the love of my family like most mothers do." Then she kinda sighed, "Burton, nor his father, ever remember me with anything like that." Mrs. Johnson told Ma that she knew me and Dad loved her, only we just didn't happen to think. Gee—but I felt bad to have her think such a thing about me, when I loved her better'n anything else in the world, and besides she was lots nicer than Ted's mother was; why lots'a times when his mother wouldn't hand out the bread and jelly, I'd take him over to my house 'cause I knew my Ma would. I run back to the wood shed and shut the door 'cause I didn't want nobody to see me. Ted come out and kept hollerin' to me, but I didn't answer him, 'cause I wanted to stay there and think what to do.

Then I thought of Dad, maybe he might lend me the money. But I knew I'd have a hard time gettin' it out of him, 'cause he always made me live within my allowance. I ran down the street and watched for Dad's car. Gee—but I had to wait a long time, I thought he never would come. But he did come, and I hollered at him, and he stopped and let me in. I didn't hardly know how to ask him, but I just acted as good as I could and said just as nice as I knew how, "Dad, will you please lend me a dollar." Dad looked at me so funny, and said, just like he does when he sure means it, "No, of course not, Burton, haven't I told you that a man never gets ahead that borrows." Then I couldn't keep the tears back any longer, and I began and told him all I heard Ma say to Mrs. Johnson. Then Dad's face looked altogether different, it looked like I saw tears in his eyes, and then I knew he was going to give me the money. He put his hand way down in his pocket, and pulled out two great big silver dollars, and handed 'em to me and said, "Here Son, take this and get something nice, and tell your mother it is from you and Dad." But I didn't want to do this because I heard Mrs. Johnson say that she loved her flowers so much, because Ted paid for them out of his own money. So I explained to Dad how I just wanted to borrow it, and I would pay him back, but I didn't want Ma to know anything about it. Dad kinda smiled and said, "All right, I am proud of you, Burton."

HE gave me the dollar all right, and I didn't wait to get any dinner, but went and hollered for Ted, and ask him to go with me to the hothouse. Ted grinned as silly as he could, and tried to bawl me out, "I thought you didn't believe in spending money in flowers." Then I had to own up everything but he promised not to tell. We run nearly all the way to the hothouse, and when we got there, all their carnations was gone. Then we went up town to all the flower shops, and they all told us the same thing. The last place we went, I felt so bad I didn't know what to do, but there was a nice lady there, and she told me that a plant would be just as nice, and she showed me some all covered with the prettiest little red flowers you ever saw. I ask her if that was all right for a present and she said she was sure that my mother would love it.

We was so tired we couldn't hardly walk back home, but I walked so fast that Ted couldn't hardly keep up with me. When I got home I just made out that I hadn't forgot at all, and walked right in and handed it to Ma. You ought to seen her when she unwrapped it. She just looked so happy, and said it was just exactly the kind she had been wishing for so long. Then she hugged me and kissed me and said, "And I thought you had forgotten me."

That afternoon when Dad come home, he had a large bundle under his arm. I run in the house to see what it was, but he handed it to Ma. When she took the paper off, it was a whole lot of the prettiest carnations I ever seen, and Ma acted like she was tickled to death.

But Ma'll never know how it all come about, 'cause me an' Dad has been keepin' it a secret ever since. But after that I had to miss some picture shows, and let Ted tell me how they went. But I was sure lucky, 'cause when they showed the last picture of our continued I thought I could not go, and good old Ted, said he sure would hate to see me miss it, and he went and paid my way, and I sure liked him ever since.

But this year it's been easy for me to save up some money, 'cause one night when I was over to Bob's making valentines, his sister was talkin' all about holidays, and

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"Dost Thou Love Life? Then do not Squander Time"

By MARY D. THOMAS

This young Gleaner Girl of Malad, Idaho, was a student at the University of Idaho, Southern Branch. After winning the scholarship she decided to study nursing. She disposed of the scholarship to a friend for sufficient money to start her on her career. She is at a hospital in Salt Lake City.

MARY D. THOMAS, WINNER THE IMPROVEMENT ERA-B. Y. UNIVERSITY SCHOLARSHIP, JUNE, 1933.

LIFE comes to us undefined; will it be good or bad, useful or indifferent? It has limitless possibilities, yet man does not completely control it. He can thwart or stunt it; deform or destroy it; but he cannot create it. He can only contribute to its enrichment.

It is as a pile of potter's clay, an uncut stone or a palette of unblended paint which become useful or beautiful only as the artist with the vision of what they may become, creates with skillful fingers and clever tools the fulfilment of his vision.

Life is a malleable potential mass until its artist gives self-expression to the vision in his soul. The beauty or usefulness of the form it takes, as in the clay and stone, depends upon the artists who are ourselves.

In ages past self-expression or development of individuality has been definitely restricted by extreme poverty and bondage. During the time of the Pharaohs of Egypt, hundreds of thousands of men were driven under the lash for scores of years with no other reward than a miserable existence. During the dark ages preceding the Renaissance and French Revolution cruel serfdom and extreme oppression gave lease of life to none except a few of royal birth and favor.

Since man has dared overthrow this heavy yoke and brought about his independence from such oppression, he has yet been forced to struggle from dawn to dusk to secure a meager existence. But the shaking off of the old fetters brought him to this new land, and while he was free from dominance of lord and master, he yet was not able to wholly shake off superstition, fear and old conventionalities and become new in self-expression. He was not free to concentrate upon any special comprehensive achievement or upon the attainment of any preferred way of living, other than that demanded by the requirements of his elemental human nature; for he had yet many years to cope with the trials and problems incident to the life of an early pioneer.

Now all this has been overcome. He has more than a miserable existence. Man now has complete emancipation. Instead of having to fight and plunder and avenge for privilege and power, he now has acceded personal liberty, respect and opportunity. He need not live on black bread and jerked meat, but has fresh and palatable foods. Instead of his clothes being only a shield from the elements, man now has the privilege of choosing them for beauty of color and design.

FROM out of this long felt want for better food, more beautiful clothes, more comfortable homes, and more personal independence has come an over-emphasis of these things to the sacrifice of that vision of what an ideal life should be. In fact, we stand now at a crisis in human affairs largely due to overwork. Thanks to machines we produce too much if we insist on working as long as we used to, and it seems we must educate ourselves very soon for a world which will do its daily work in three hours. The problem that arises from these new conditions is to find what to do with our time, rather than time for what we have to do.

Our education has not fitted us to solve this problem of eight hours sleep, three to five hours work, two hours for eating, and nine to eleven hours of leisure. The popular program for this leisure time of most young people nowadays includes playing cards, lending half an ear to the radio, and driving cars around in circles. Shall we trust such a procedure to make any more than a mess of our lives? "Can society permit to its most insignificant members freedom to

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Enrichment of Life through constructive use of Leisure

By MERRILL WOOD

This young author from Farmington, Utah, studied two years at the University of Utah and then filled a mission. Returning he saw this chance to continue study and took it. He is now a student at Brigham Young University, where his scholarship paid all tuition expenses.

MERRILL WOOD, WINNER THE IMPROVEMENT ERA-B. Y. UNIVERSITY SCHOLARSHIP, JUNE, 1933.

CLARENCE DARROW, the internationally famous criminal lawyer, recently asserted that if he were a young man 20 years old, he would leap from the window of a ten-story building and end it all! Why? What condition in the greatest nation in the world could have caused this famous man to make such a terrible statement? What is the biggest problem confronting this and every nation today? Twelve million men and women, one-fourth of the working population of our country, today are crying for something to do; today are idle; today have sixteen hours out of each twenty-four for leisure. Many other millions are part time workers, having from ten to fourteen hours of leisure, and confronting those who have steady work is the absolute assurance of a big reduction in their hours of labor, giving them also a very, very dangerous margin of spare time. How are we going to meet this stupendous leisure problem? We of the M. I. A. "stand for the enrichment of life through the constructive use of leisure."

Today we are living in a machine age that has produced, not only goods, but idleness, mass idleness. The world is becoming so thoroughly mechanized that we may never again be able to give all of our people steady, and full time employment. This leisure is here and must be cared for, must be studied as never before. We are ready now to take the curse out of labor, but we must make sure to take the *poison* out of idleness.

The poison in idleness is found in that old adage, "An idle mind is the Devil's workshop." A few weeks ago, I stopped at a garage, and entered a smoke-filled room, the office. There were eight or nine young men present. They were sitting there, wasting their time, playing cards, rolling dice, smoking, profaning, and telling smutty stories. The social degradation we see around us, the many wrecks and downfalls of the young people of our nation have been caused by an unprofitable, improper use of their idle moments. The leisure that has been forced upon the world is tainted with bitterness and tragedy!

Our people complain at the cost of maintaining a standing army of 120,000, and yet there are nearly 400,000 boys between the ages of 16 and 21, victims of enforced leisure, drifting along the highways, mingling with professional hoboes, asking charity, begging, stealing! And from their ranks will come tomorrow's criminals.

America's heaviest burden is her crime bill. Lewis E. Lawes, who has been warden of Sing Sing Prison for ten years, and has known more or less intimately 40,000 of the inmates, says, "I can state positively that over 97% of all these men, young and old, were at no time associated with well regulated juvenile groups, or supervised recreation centers. Theirs has been the story of aimless leisure."

Our problem is, then, as someone has said, "To keep men and women, young boys and girls, from despair, from the hideous boredom of having nothing to do, from the crushing sense of not being wanted, of having no place in society and no work to do, of being a problem, and not a human being! That is the task!

Saint Benedict, an old monk who lived about 1500 years ago, recognized the dangers of leisure and made a rule that all his monks should toil seven hours each day aside from their spiritual work. His reason was, to avoid mental diseases. The men became skilled workers, taught others, and enriched the lives of all about them. In this manner he solved their leisure problem.

Due to existing conditions our

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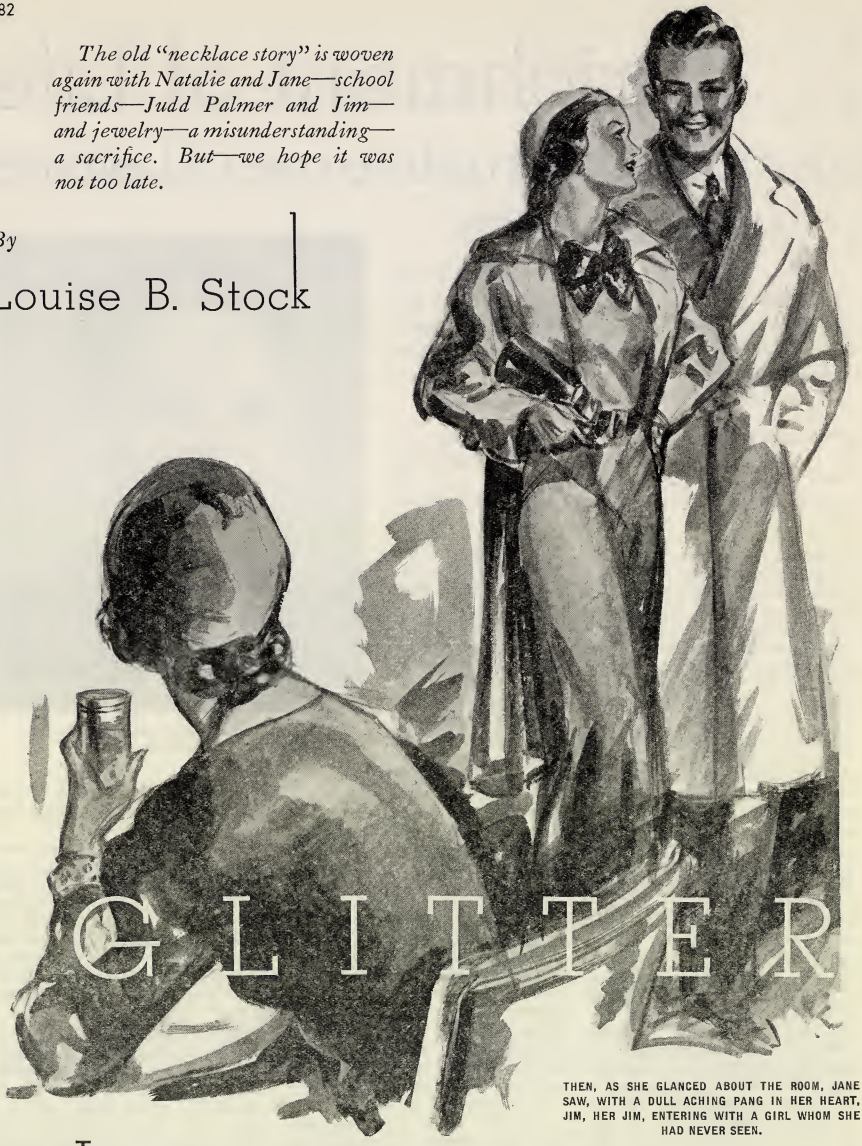
The old "necklace story" is woven again with Natalie and Jane—school friends—Judd Palmer and Jim—and jewelry—a misunderstanding—a sacrifice. But—we hope it was not too late.

By

Louise B. Stock

GLITTER



THEN, AS SHE GLANCED ABOUT THE ROOM, JANE SAW, WITH A DULL ACHING PANG IN HER HEART, JIM, HER JIM, ENTERING WITH A GIRL WHOM SHE HAD NEVER SEEN.

IT was four years since these two who were born to be friends had parted at college. Four years of striving to make her place in New York for Jane; four years vacation and playtime for Natalie. Now, seated at a small table in a tea room they were striving in one short afternoon to make up for the four years' separation.

"Best of all the things that happened to me was Judd Palmer," said Natalie displaying a lovely diamond ring exquisitely engraved and with smaller diamonds and emeralds to enhance its beauty.

"Oh!" was Jane's ecstatic gasp as her eyes reveled in the glory, not

of the diamond alone but of the lovely bracelet which flashed green and white fire from Natalie's slender arm.

"He must be wealthy."

"Well, no," was Natalie's reply. "He's a rising young lawyer who will shine some day. But goodness, I've had a monopoly on the conversation—let's hear about you, Jane."

But suddenly Jane's four glorious years of adventure and striving seemed little worth the telling.

As she passed the gay shop windows on her way to her small room, wondering what the four years to elapse until she saw Natalie again would bring, Jane's attention was attracted to an emerald and diamond bracelet in a jeweler's window. It was much like Natalie's, even more beautiful, thought Jane. And suddenly the bracelet seemed a symbol of the difference between their lives. Just as there was between their names—lovely Natalie, plain Jane. Natalie, who had always had everything she desired. Natalie, who had no worries nor work to bother her, while Jane must earn her every penny. And now Natalie was marrying a wealthy man who could give her jewels like these in the window. Anything might happen when one could afford bracelets like that. Poise, power, envy, centered about these symbols of wealth. If she owned such a bracelet the other things might follow. If, when she met Natalie again she possessed a bracelet like this one she might no longer be envious.

WITH a short pang she remembered Jim who was coming tonight, who had, in fact, been coming rather steadily for the past eight months. Jim, though ambitious, would probably never be wealthy. His monthly earnings which had seemed most adequate were pitifully outshone by the scintillating jewels.

In her purse was a bankbook, evidence of her small but steady monthly deposits. Today she was on her way to add once more to the total. The bank loomed but a few doors away. Suddenly she was not adding, but withdrawing her balance. Back to the jewelry store and the bracelet before her. Though the price nearly equalled her wages for a year, its sparkling allure proved irresistible. Leaving her savings account behind, with the precious package clutched tightly in her hands, she was already fitting in this unusual luxury in her already closely figured budget. By strictest economy it might be paid for by the time she again saw Natalie.

That evening on sudden impulse she snapped the bracelet on her arm before going downstairs to meet Jim. Its sparkle reflected in her eyes, she greeted him.

"You look sweet!" was his compliment.

That night, riding home on top of the bus, the dazzling lights of the city were not bright enough to dim the soft gleam of stars above when Jim spoke huskily.

"I've had a raise, not much, but enough to keep the two of us from starving should we set up housekeeping. How about it, Jane?"

A happy yes was on her lips when the fire from the jeweled circlet on her wrist seemed to flash out a warning—what of the dreams she had planned?

"I don't know, Jim?"

"Someone else?" with jealous eyes upon the jewels.

"I—I don't know," was the puzzled answer.

Time again for Natalie's visit. Jane had worked long hours, sacrificed every small luxury and some one-time necessities to meet each payment on the bracelet. Those difficult payments which like a Frankenstein seemed to rise and leer at her each time she opened her purse, and never reached satiety.

Somehow the wondrous promise of adventure which the sparkling stones could command had but been a mirage. To obtain the bracelet for her own had been an obsession which seemed to close in about her like the walls of a prison from which there was no chance of escape until her self imposed sentence was finished. One night, with a shudder, she had found herself counting the jewels in the bracelet and carefully figuring just how many of them she really owned.

LATELY she had seen less and less of Jim, so it had become necessary to invent a new hero with whom to impress Natalie. It hadn't taken so long to invent someone who would be a proper donor of such jewelry. Now the fictitious hero was already to be explained to Natalie.

But when they were seated once more in their favorite cafe she found herself, for some inexplicable reason, reluctant to begin the fairy story she had fabricated. Natalie's clothes, though becoming, were not so smart as they might have been, and a quick glance at her hand disclosed the lovely ring gleaming above the wedding band, but there was no twinkling bracelet on her arm, Jane noticed with satisfaction.

"It's two years you and Judd have been married isn't it?" she asked. "How is everything?"

"Oh, splendid," said Natalie with shining eyes.

Then, as she glanced about the room, Jane saw, with a dull aching pang in her heart, Jim, her Jim, entering with a girl whom she had never seen. Turning quickly to hide the pain in her eyes she saw herself and Natalie reflected in a mirror near the table at which they were sitting. The contrast between Natalie's happy, animated face and her own—somehow old, haggard and dull looking—only deepened the pain, and it was with an effort that she spoke.

"Is he doing well?"

"Quite well, considering money is pretty scarce, and I do most of my own work. Can you imagine that? Not that I mind, but with a new addition coming to our family, we must save money."

"But Natalie, I thought that Judd was wealthy?"

"Why no," answered Natalie, "What made you think so?"

"Your lovely ring and bracelet."

"The ring is a family heirloom in a modern setting. And just what bracelet did you mean?"

"The one you wore when I saw you last."

NATALIE frowned in bewilderment then, "Oh, that? Why that was just an imitation I bought on impulse. It did look pretty with my ring while it was new."

"Then it wasn't genuine?" gasped Jane.

"Certainly not. It wasn't half so pretty as the one you have on now. Where did you get it?"

But for the first time the bracelet gave Jane no thrill. Instead, as she looked at it each stone seemed to be an evil eye which glittered malevolently.

"It's just a bauble I picked up," she answered.

With a quick movement she unclasped the bracelet from her wrist and snapped it on Natalie's arm.

"I want you to have it, Natalie," she said. Then added simply, "You have everything else."

International Conferences

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cumstances was either a fight for life or a living on terms of friendliness with their neighbors. To each of them, fighting meant first the chance of defeat, and particularly for Lot (for the little we have about him indicates he was not the character of a man on whom dependence for military assistance could be placed, and so Abram must expect to go forward alone). Defeat in arms meant slavery and worse. If Abram fought and was victorious he had but begun his course. He then immediately became involved in the intrigues, jealousies, and rivalries of all the petty sovereigns around him, who seemed to be more or less continually at war. Moreover, inevitably some princeling or combination of them would sooner or later challenge his position. This would mean more fighting, with a constant drain of men and wealth, which would ultimately drive him, as it drove his neighbors, to campaigns of looting conquest to replenish both his forces and his resources, for petty wars drain little powers just as great wars exhaust great powers. This course would bring a long chain of attendant hazards and ills which invariably and inevitably accompany such a course.

Furthermore, such a course could not be confined to Canaan, for conquest always thrusts its blighting hand outward to farther corners, and ultimately Abram must visualize becoming involved in conflicts with the people of his own native country, who, as Chedorlaomer's campaigns show, were reaching out into Canaan. This whole view was not desirable for Abram from many angles.

Then he must have had always in his mind the great promise which had been made unto him:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. XII:1-3.)

WHATEVER the feeling of gratitude and elation this promise may have given Abram, it must also have brought to him a real concern. He must have been troubled about how this promised greatness was to be obtained, and what was the greatness to be when obtained. In those days, as now, "a great nation" was one of great wealth and resources and of international political power, and international political power spelled then, as now, great armies, and then more than now, the pomp and splendor of a great royal household.

Nearly 800 years later, Samuel was to point out to Israel, clamoring for a king, just what a great kingly court and international political power meant. (1 Sam. VIII:7-19.)

Abram must have asked himself over and over again whether this "great nation" of his should be a world empire with a promised blessing to them that blessed him, and a curse for them that cursed him—a blessing that on its face would make him all but invincible in the domain of international politics, and even in war itself, and invincibility in these matters is a surpassing allurement to ambitious, worldly men; or should Abram found some other kind of "a great nation."

In favor of world empire, there would be martialled all of the lusts of ambition, greed, pomp, splendor, love of power, selfishness—all that appeals to every normality of the flesh, all that two thousand years later Satan showed Christ as the reward for serving Satan.

Thus as Abram faced Bera, the king of Sodom, he stood at the parting of the ways. Just behind him he had a great military victory, with its rich booty; he had his face turned towards an alluring picture of pomp, circumstance, and worldly power of world empire and domination, a vision which few men have been able to resist. His background in this vision was a promise that looked like a guarantee of divine favor ensuring success, a promise that might be interpreted to mean that this world empire which he should establish would be the means through which "shall all the families of the earth be blessed," and so a promise that, properly interpreted, would give the salve to conscience which the ambitious mind, not yet utterly depraved, always craves—the feeling that the course which ambition dictates has in it a blessing for mankind and a divine sanction.

On the other hand, Abram must, with equal frequency, have asked himself—his spirituality must have forced the question—did this blessing deal not with worldly dominion, but with spiritual power and spiritual blessings? Because he must have remembered that God had said unto him, "thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear the ministry and the priesthood unto all nations. And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee as their father."

So, in the last analysis, Abram's problem was, as already indicated —War or Peace?

But the foregoing was in the main Abram's personal problem. There was also a grave and complex international problem confronting him.

THE international situation was roughly as follows: The alliance from the Euphrates valley had for the moment been worsted, but this had been accomplished by a surprise attack, and so, aside from the immediate demoralization which followed, they may not have been seriously crippled; the Euphrates-Tigris peoples were evidently looking covetously toward Canaan, for this was their second incursion in fifteen years, the first to subdue and the second to resubjugate rebelling tributaries; these could be expected to return sooner or later to attempt resubjugation; they were a growing power and had shown they were able to act in harmony in a common aggressive enterprise; they were from Abram's own country, and his own kin might be involved.

In this situation, it may reasonably be supposed that one course open to Abram was the opening of negotiations with the Euphrates-Tigris plain, and the forming of an alliance therewith. This would have some alluring considerations, among them the promise of immediate aid in case of conflict with his neighbors, it would not require much imagination to show that it might make him invulnerable. But this course would of necessity put

him on bad terms with his neighbors, and might, and probably would, involve him in a series of conflicts with his neighbors, in which his Euphrates allies would expect him to carry the load for them and with the small end of the compensation for Abram, for powerful allies expect the bulk of the reward. Furthermore, Abram had sufficient wisdom to know that the Euphrates allies would look with favor upon any exhausting and demoralizing conflicts in Canaan, not only among the Canaanites themselves, but those involving Abram also, since this would mean the weakening of the whole Canaanitish region to the point where all, including Abram, would be easy victims of the Euphrates.

Another possible course open to Abram would be for him to attempt to dominate alone the Canaanitish situation by taking advantage of the supremacy which his victory gave him and thus becoming the "great power" of his world. This would mean war and more war, and whatever may be said of the evils of war today, they were much worse in Abram's time.

Or, following still another course, Abram might attempt to weld Canaan into a confederacy that should be strong enough to meet the aggression from the Euphrates, thus making an obvious beginning for the building of a "great nation." This course for the normal man would have great temptation, and much plausibility of success, when taken with his blessing and promise.

A fourth course would be the entire elimination of himself politically, and the building of a structure of peace. But this would be no simple task; he could not merely abandon the situation, because on the one hand he had before him, Bera, king of Sodom (under whose jurisdiction Lot lived), now come demanding something, just what Abram did not perhaps know, but it was something he expected Abram to give; and on the other hand, Abram had with him his confederates in arms, the Amorite brothers, on the land of one of whom he was settled, and all of whom would expect and propably demand their share of the spoils.

THESE are some of the more or less obvious problems which (on the few facts given, and from this distance of time) it can be seen confronted Abram as he came to the conference. There were also doubtless many other petty questions concerning personal rivalries, hatreds, and suspicions arising from the past, ambitions and greed, all really unimportant in the broad view, but tremendously important for Abram in his situation of great isolation, for he did stand alone (Lot may be ignored) among potential enemies, and he had, by defeating it, incurred the enmity of a strong foreign power. So he must extricate himself, without help, from a position difficult and delicate.

But out of all this, Abram emerges a diplomat and statesman of high rank.

The conference was held under the auspices, if not indeed the protection, of the great Melchizedek, king of Salem, "the priest of the most high God," apparently a neutral and seemingly of great power.

The conference began in the true modern manner, with a banquet, for Melchizedek "brought forth bread and wine."

All conferences dealing, as they do, with human affairs and their adjustments, have their preliminaries, with their meetings and negotiations, and their aftermaths.

We have no exact record of the preliminaries of Abram's actual conference itself, nor of the maneuvering for position with the neutral—the powerful Melchizedek—nor of the approaches and counter-approaches, the proposals and counter-proposals made to Melchizedek by both Abram and Bera, each seeking to gain advantage and favor for himself, nor do we know how long a time the preliminaries consumed. But eastern peoples delight in negotiation and we may be sure there were preliminary negotiations, indeed, the record very clearly so indicates, and that they took time.

There is nothing to show whether Melchizedek had known either Abram or Bera before this time, but the close neighborhood of the Cities of the Plains, where Bera ruled, and the plain of Mamre, where Abram dwelt, and Salem, the home of Melchizedek, justifies the assumption that they were acquainted. Furthermore, having in mind the character of the men of Sodom—"wicked and sinners before the Lord exceedingly"—and then remembering that Melchizedek was a man of great righteousness, standing throughout all time as the type of the high priest, with an order of the priesthood named after him, and that Abram had seemingly already sought for his "appointment unto the priesthood," it is safe to assume that Abram entered the conference with some acquaintance with Melchizedek and that Melchizedek was predisposed towards Abram.

But when the curtain goes up again the preliminaries, whatever they were and however long they took, are nearly over; the alignment of the powers is now clear. Abram and Melchizedek have come to a perfect understanding not only of the matter immediately in hand, but, we must assume, of their mutual relationships, temporal and spiritual. New light had come to both.

ABRAM had furthermore reached definite conclusions regarding his own personal course, with the counsel, we must assume, of Melchizedek; he had determined the question whether his promised nation should be an empire of worldly splendor and international political power, and dominion, or an empire of the spirit with men's souls, not men's bodies, as the wealth, the power, and the reward. From this point Abram moves forward unerringly, speedily, in his foreordained course.

The final act of the preliminaries now takes place. The accord reached between these two great souls moves to its completion.

Melchizedek blessed Abram and said:

"Blessed be Abram of the most high God, possessor of heaven and earth. And blessed be the most high God, which hath delivered thine enemies into thine hand."

And Abram, yielding obedience to Melchizedek and his priesthood, "gave him tithes of all." (Thus vindicating that "all" were Abram's to deal with as he saw fit.)

The scene now moves to the conference tent, a scene of which we likewise have no detailed record.

It is most significant that Abram became the sole head of this negotiation; that there is no record of even a consultation with his Amorite allies, though we must believe that only by some common counsel and consent, did Abram become the sole negotiator.

We may assume that Bera, hav-

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POETRY

The Coming of the Gulls

By Velma West Sykes

DID you ever hear the story that the Mormon people tell
Of the coming of the seagulls? See them following the plow?
In all Utah they are sacred, and the laws protect them well,
For they came to save the people and are reverenced for it now.

It was when the early settlers to the Great Salt Basin came
And the crops had just shown promise so the people could take heart,
When the fields became infested with black crickets, and they claim
That destruction seemed so certain no one hoped to save a part.

Not depression, but a famine, was what threatened all the Saints
Who had suffered persecution from Missouri to Nauvoo,
And their exile in the Rockies seemed in vain, yet no complaints
Issued from them—but they prayed to the God their prophet knew.

They knew nothing scientific to combat this foe of crops,
And so isolated were they that to starve might be their fate,
But religion blindly stumbles on where reasoning science stops
So the people prayed the plague would leave the fields before too late.

Presently came strange birds flying, flying from some distant sea,
And they fell upon the crickets, as the crickets on the grain,
Avidly they ate the insects, until full as they could be,
Then disgorged into the ditches and ate avidly again.

So the crops were saved by seagulls, sent into that desert land
By the God who honors faith in Him, the Mormons firmly know,
Thus they labored and they prospered, this courageous little band
And we see the gulls still wheeling to protect the fields below.

Crocuses

By Helen Maring

THEIR petals folded shut against
The wind and rain of day,
I picked the little crocus buds
To make a wee bouquet.
I put them in a shallow bowl
And left them, slender, shy . . . .
When I came back, they were in bloom
Like lilies to the sky.
My bowl was filled with purple,
Yellow, white that beggared words;
Just like a nest that held wee eggs
And blossomed full of birds.

"The Builders"

By Lillian Davidson

TWO women walked along Life's narrow way,
The one was young, the other, old and gray.

"I'll build an altar unto Love," Youth cried,
"I'll build a tomb for Love," Old Age replied.

Beside the way, Youth built a towering mound,
Bright stones, and bits of gleaming jewels found,

And trimmed with flowers the base, and laid, with care,
An offering of her adoration there.

Age built, with labor hard, a pile of stones,
As cold and bare as mummies' human bones.

And both passed on, along Life's beaten track,
And both forgot, and never more came back.

Time rolled along, the flowers drooped and died.
The jewels fell from off Love's altar side.

The dust of ages fell, and then, at last,
None knew the difference, as they wandered past,

Which was the altar, and which was the tomb,
For each returning year found both in bloom,

With flowering vines, sown by Time's constant hand.
But Love still lives—and dies, in all the land.

Plowboy

By Ezra J. Poulsen

PLOWBOY, make your furrow straight;
Turn the teeming mold with true artistry;
A furrow is a poem in earth.

Plowboy, lift your eyes to the valley;
Beauty scatters her abundance everywhere,
And your soul should thrill with her patterns.

Plowboy, make your life straight like your furrows;
Like the mold let your soul be fertile,
And produce a harvest for destiny.

Young Poets

SEE inside of front cover for an important announcement—to you. The best poems printed during the year on this regular page are to receive prizes.

It's Springtime in the Hills Again

By Mary Hale Woolsey

IT'S springtime in the hills again!
The age-old miracle, renewed,
Has glorified the shining heights—
Enchanted each dim solitude.

Swift beams of gold on dancing feet
Make haste to rouse still sleeping nooks,
—Oft brushed by iridescent wings
Of raindrops, out to wake the brooks.
And down the dreaming valley ways,
Soft scented breezes steal along
To join with beams and brooks and rain
And earth, in one sweet thrilling song.

Where young leaves peep from swaying boughs
And flowers climb to reach the light,
Come fluted trills from feathered throats
In symphonies of pure delight.
Feet loiter over magic trails;
—But thoughts take wing towards the skies
In raptured worship of the Power
That lends these hours from Paradise.

Oh, heart! Sing with the singing winds!
Dance with sunbeams and laughing rain!
Joy blossoms like these flowering slopes—
It's springtime in the hills again!

To a Child

By Veneta L. Nielsen

I HAD no gold ever.
Else had I spent it
Ago, and a-long.

No less would I leave to you gifts.
And one gift shall be made all of silver
And one shall be made all of song—
A singing enwrought with the silver:
A bitter encrusted with sweet:
Life, with a hungering dreaming.
Here lie my gifts at your feet:

The singing wind in the valley,
The dripping light of the star:
Awareness to these, as to all things
Wherever, however you are.
Oh, bury your eyes in this silver!
Oh, bury your heart in this song!
Let them be Urim and Thummim to beauty
Your whole life long!

Talisman for Spring

By Eleanor Alletta Chaffee

WHAT spell is thrust into this grass
Only April knows:
What shadows will return and pass,
What long-forgotten rose
Blooms ghostlike in the twilit space,
April knows full well:
But seek no answer, nor her face,
For April will not tell!

MEMORIAL DAY

By CRISTEL HASTINGS

ALL over the world there are monuments that keep memory alive in the heart of humanity. Some are of glistening marble, some of dull granite, while others are of humbler origin—wooden crosses in lonely, desolate places.

The wind-swept deserts of Assyria, the sacred soil of the Egyptians, the poppied fields of Flanders, all hold their pillars of remembrance.

In America there is God's Great Acre, the National Cemetery, where sleep forever thousands of our boys in blue and gray. Here a tall monument has been erected to their sacred memory for all time.

Thus does a Nation perpetuate the memory of its sleeping heroes. Thus man raises a solitary shaft of granite, keeping alive the memory of his brother.

The tiny wooden cross, painstakingly carved by hand, alone in the Arctic wastelands signifies a memory as golden as the costliest edifice in the world where people congregate and pay homage to their dead.

But far greater than all granite and marble monuments, be they chiselled columns or even buildings, is love—the devotion in the heart that remembers.

Memorial Day, the greatest, most solemn day of remembrance the world has to observe. Flags are lowered to half-mast—there is a pause in every-day activity—hearts remember, while heads are bared and fitting tribute is offered to those who are dust beneath a flower-garlanded mound, a sand-strewn place in the desert, or the humble resting place in the Arctic where snow and ice serve as a blanket instead of flowers.

There is no greater remembrance than a tear that falls and the simple prayer that goes forth from the heart on the Nation's great day of remembrance —Memorial Day. It is a day of silent tribute. The Stars and Stripes are as much a part of it as are the grass and the flowers. Men have marched gallantly and have given their lives for their country. Fife and drum have sounded and the rattle of musketry in martial tribute to those who fell.

There is the unsung patriot, too—a child, a father or a mother—a dear one.

The prayers of memorium go far out on the stillness of the day, but they return at dusk and find lodgment in hearts that remember. God watches over the unmarked mound as well as over the marble crowned vault. In the warm heart of His earth and beneath the cold waves of His mighty sea, lie the sleeping heroes of all time. It is their Day—Memorial Day—lest we forget.

"Lord God of Hosts, be with us yet—Lest we forget—Lest we forget."

Vitalizing the Heritage of Mormon Youth

(*Continued from page* 271)

a stake Priesthood meeting. I was one of them.

None of his numerous tasks as Presiding Bishop turns Bishop Cannon from active participation in and direction of the affairs of the Aaronic Priesthood. He is foremost in devising new ways and means of making the newly vitalized Aaronic Priesthood plan even more far-reaching and effective than it has already become.

In this work Bishop Cannon is ably assisted and advised by his two counselors.

Bishop Smith has been a member of the Presiding Bishopric for 26 years. His entire life has been devoted to work with the youth and he makes it his foremost responsibility. Bishop Smith is at his best when planning Aaronic Priesthood activities, and anyone associated with him when he is among a group of boys whether in a quorum meeting or in a canyon outing, can feel strongly his love for young boys and their appeal to his best qualities.

He has been a keen student of Aaronic Priesthood history and organization. He is particularly well qualified for his position in the Presiding Bishopric because of his understanding of the Aaronic Priesthood program and its application to the boys of the Church. It is not alone a part of his duty as a counselor to Bishop Cannon that interests him in the Aaronic Priesthood, but to Bishop Smith it is a labor of love and interest into which he places his whole heart.

For more than 45 years Bishop John Wells has been identified with Aaronic Priesthood work in the office of the Presiding Bishopric. He was chief clerk in the office of the Presiding Bishopric for many years prior to 1918 when he was made second counselor to Bishop Nibley. He has made an exhaustive study of the Aaronic Priesthood of both the ancient and modern period and is recognized as one of the foremost authorities on organization and history of Aaronic Priesthood.

(*Continued on page* 318)

Gems from President Heber J. Grant

*Excerpts from the opening address of President Heber J. Grant, 104th Annual Conference.**

IT is a source of great pleasure to me to meet this vast audience. I think that this is the largest audience that I recall having seen in this house at a Friday conference meeting. It is very gratifying to me to see the interest that the people have in our conferences.

I appreciate the remarkable and wonderful growth of the Church. When I look back fifty-one years ago this coming October conference, to the time when I became one of the General Authorities of the Church—at which time as I recall it we had fewer than thirty stakes, and now we have one hundred and five—I am grateful for the growth of the Church of Jesus Christ of Latter-day Saints.

EACH and every year the Church is stronger than it was the year before. The Church is progressing, it is not going backward. Men may make mistakes, but the Church stands firm.

The Gospel is in very deed the plan of life and salvation. God has spoken again from the heavens. God himself has introduced his Son Jesus Christ, the Savior of the world, to the boy Joseph Smith. John the Baptist has laid his hands upon the heads of Joseph Smith and Oliver Cowdery and given them the authority to baptize; then he commanded them to baptize each other.

Peter, James and John, the Apostles of Jesus Christ during his ministry and after his death, have laid their hands upon the heads of Joseph Smith and Oliver Cowdery and restored again the apostleship to earth. Every gift, every grace, every endowment, every privilege, and every authority that was enjoyed in early days by the saints of God during the administration of Jesus Christ and following his crucifixion belong to and are enjoyed today by the Latter-day Saints.

I KNOW nothing in the Church that is more serious than fault-finding; and on the contrary nothing that inspires men so much as to be observers of the Word of Wisdom, to be honest and conscientious with God in the payment of their tithes, and to be honest with their fellow men. I have seen men grow and increase in light, knowledge and intelligence when they do their duty.

I was astounded when one as weak as myself was called to be an apostle. It seemed almost beyond anything believable that I could become the president of the Church. But I am very thankful indeed today at being able to sleep with a clear conscience. I am very thankful that I have no fault to find except with my lack of ability and my lack of knowledge, but not with my lack of energy, or my lack of determination and willingness to labor. I am grateful for the little that I have accomplished, and rejoice that in all my labors I have found nothing that has in the slightest degree weakened my faith in the gospel of Jesus Christ.

I REJOICE in having for my counselor, my cousin Anthony W. Ivins. I rejoice in his wisdom and his devotion; I rejoice in the remarkable mind and ability that was possessed by Brother Charles W. Nibley. I rejoice in the wonderful ability of Brother J. Reuben Clark, Jr., who is now one of my counselors. I am grateful for these men, for their stores of knowledge far beyond my own.

I acknowledge my own lack of great ability, but I do not lack confidence in God. I do not lack in the blessing given to me by President Joseph F. Smith. I do not fear that the Church of Jesus Christ of Latter-day Saints will fail to go on, and on, and on, as it has been doing, and prosper; while all those who fail to do their duty will fall by the wayside.

MAY God help us to follow the teaching and example of our mothers, who are true Latter-day Saints, and there will be an eternity of joy and an exaltation in store for each and every one of us; and that we may receive it is my humble prayer in the name of Jesus Christ, our Savior, our Redeemer, even so. Amen.

*Complete text appeared in *The Deseret News*, Saturday, April 7.

Mothers' Day and Children

IT has been said that in every phase of life we play a part; "all the world's a stage" according to Shakespeare; and others have thought and expressed the same thing in different ways throughout the ages. On no day in the year is this sense of being the leading lady in a play more pronounced than on this annual Mother's Day which has come to be an American institution.

Sons and daughters save up money or go to Dad for it, and purchase gifts of flowers or candy or wearables for the woman who has been their mother all the year but of whom they have recently become conscious through the ads in the papers and the pictures in store windows. It is the day to do her honor; and children love it, for it serves as a sort of clearing ground for some of their omissions along the way. If they have forgotten the ashes all week, or borrowed Mother's silk hose and snagged them—today they make amends with a box of chocolates or a lovely corsage shrouded in tissue paper. And mothers, being good actresses, take it as though they should, and try to accept with some appearance of poise and appreciation the offerings which come on the second Sunday in May.

The time has come when mothers want you to know their side of it; if any mother reading this thinks that it is not so, she is perhaps a very, very good mother, and really feels that she deserves all that Mother's Day brings to her. That mother

is not included among those for whom we speak.

Mother's Day, to a mother, is the hardest day of all the year. She knows what motherhood really is—what the thrill of the first baby-cry can mean; what the warm baby-face close to her breast has brought to her. Mother's Day is every day that she can look at a child and catch a smile of affection; that she can see a lad face temptation and turn from it; that she realizes that a daughter is trying to do something to surprise her. When a baby takes its first faltering steps, that is Mother's Day; when a little girl stands on a box and washes her face for the first time, that is Mother's Day; when a boy goes to Sunday School and assists in passing the sacrament, that is Mother's Day. She has more than three hundred a year; the rest—days on which an untruth is told her by a child are not; days on which she realizes that her bright dreams for little sons and daughters have been dimmed through lack of encouragement as they became big sons and daughters are not; days of quarreling and confusion are not.

A day of illness is Mother's Day, for then she realizes how very, very dear to her this little feverish creature is; how vital to her happiness; how much a part of her. Even a day of death may be a Mother's Day, for in it she becomes anchored inseparably to another world toward which she will look with hope throughout all her days on earth.

Mother's Day comes every time a woman stops to think of the joys of motherhood, and in that thought is included the realization that without certain little people she would not be a mother. She feels no need of their gratitude when she is glowing with thanksgiving herself for the blessing of having become a mother through the arrival of the pink bundles who made her a mother. Without them she wouldn't have been one.

Keep on giving gifts of flowers and perfume on a May Sunday—it is good for the givers and the recipients can stand it. But keep in mind, as well, that every day can be a Mother's Day if you will but take one step toward making it so. You who are children, whether grown or small, have within yourselves the tremendous power of lifting a woman into the heights of joyous living if you will but try. Don't save your kind words and sweet messages until May; spend one or two of them every day and then the official day known as Mother's Day will be less of a drama for the mother who plays the lead, for she will be full of the reality and beauty to which Mother's Day is only a confirmation.—*E. T. B.*

The Christian Code and Authority

ON a day early in the spring of 1820 the Lord announced that humanity was to have a new deal. He declared that the world had been running along for nearly two thousand years, that issues were being mixed and that there was soon to be set up a new code and an authority under which the code was to operate. He declared that the code was really not new, but that on account of variations which had crept into it, it would appear to many to be new.

On May 25, 1829, the authority was established. John the Baptist, acting as the authorizing agent, appeared to Joseph Smith and Oliver Cowdery on the shores of the Susquehanna River, made them the authorized agents of the Most High, and saw to it that they signed the code by means of baptism.

Later another authority was set up when Peter, James, and John, acting as authorizing agents, restored the Melchizedek Priesthood. On April 6 the Church was legally organized under the laws of the state of New York.

In these days of codes and authorities it is interesting to scan the Christian code. Instead of the Blue Eagle, the Christian has the Cross—symbol of a vicarious death and, at the same time, of a glorious new life.

The Christian code is simple. It requires that those who join must love the Lord with all their minds and strength; that they love their neighbors as themselves; and show that love by doing unto others as they would have others do unto them; that they refrain from covetousness and all manner of evil; that they judge not; that they succor the widows and the fatherless; that they have compassion upon the sinner and attempt to save him.

The code is set forth rather fully in the Sermon on the Mount as it is found in the Gospel according to St. Matthew. It has been reiterated and made more clear in our day by the Prophet Joseph Smith and his successors.

Those who come to believe that the Christian code is beneficial both to the individual and society and wish to join themselves with the movement are asked to sign. This signature is not in ink on paper but of water and of the spirit by means of baptism administered by authorized agents of the Most High. The signature is free and beautiful. The promise is given that those who accept the code and abide by its mandates shall find happiness—Life, and that more abundant—both here and hereafter.

The code not only demands an attitude but a performance. It is designed for rich and poor, educated and ignorant, although it leads from ignorance. There can be no slaves under the code. A slave may belong, but the owner of a slave real or virtual—never! The owner's very act of possession violates the code.

This month we celebrate the one hundred fifth anniversary of the establishment of the authority to administer the code. Wherever there are those who have signed there is rejoicing, for God has remembered His people and is setting about rebuilding the Kingdom of God on earth.

—*H. R. M.*

LIGHTS and SHADOWS on the SCREEN

CAROLINA (*Fox*): Traditions of an old Southern plantation form the background for a tender romance between a little Yankee girl and the son of the "House of Connelly. *Family.*

KEEP 'EM ROLLING (*R. K. O.*): A human, appealing story of the loyalty of a soldier to his horse; dramatic and interesting. *Family.*

LOST PATROL (*R. K. O.*): Gripping, depressing tragedy of a patrol lost in the desert during the war. Characters are etched with unerring ability; picture powerfully effective for *Adults and Young Adults.*

YOU CAN'T BUY EVERYTHING (*M. G. M.*): A delightful story of a miserly old woman who would sacrifice her son's happiness for an old grudge. *Family.*

EVER SINCE EVE (*Fox*): Better than it sounds, except one vulgar drinking scene. Having married a young westerner for his money, a New York gold-digger finds she must win his love —and in doing it she provides some good light comedy, assisted ably by three old bachelors, guardians of her husband. *Adults and Young Adults.*

A GOOD DAME (*Paramount*): Photography, direction and acting wasted on an utterly cheap story.

SPITFIRE (*R. K. O.*): Story of the simple but complete faith of a mountain girl whose prayers are answered, she finds, only when motivated by love. *Adults and Adolescents.*

THIS SIDE OF HEAVEN (*M. G. M.*): An appealing story of family loyalty and devotion exceptionally well done; a picture which surprises with its fineness. *Family.*

SING AND LIKE IT (*R. K. O.*): Satire on the usual gangster picture, which is a relief. Not outstanding, but not bad. *Adults and Young People.*

AS THE EARTH TURNS (*Warners*): Simple, sincere story of the soil and the conflict with nature of three Maine families. Charming, beautiful, sensitive, this is one of the unusual pictures suitable for *Family.*

BEFORE THE WHITE MAN CAME (*Astor Pictures*): Narrative of American Indian life and love, featuring tribal rites and customs. Has some loose ends but is definitely to be recommended for *Family.*

NO GREATER GLORY (*Columbia*): Significant and tender pronouncement against war, which becomes deeply moving, with direction and acting bordering on perfection. *Family.*

THE QUITTER (*Chesterfield*): An exceptionally fine story of a deserted wife's efforts to raise her two sons; fine characterizations, excellent photography and sensitive treatment produce a fine *Family Picture.*

SUCCESS STORY (*R. K. O.*): Hackneyed theme, well acted; overly melodramatic situations and confusing ethical values, combined with frequent suggestive bits makes recommendation doubtful even for adults.

MOTION pictures, and their problems are attracting the interest and attention of many people and occupying space in many publications these days, for the thinking parents and educators of America are realizing that there is a matter to which they have devoted too little intelligent consideration. The Era has been interested for a long time in the subject, in proof of which the "Lights and Shadows" have occupied a page a month for some time.

To obtain good pictures we need do only one simple thing—patronize good ones and stay away from the others; to know a good one we need only use our heads and judgment. The Era will do all it can to help.

WONDER BAR (*Warners*): Direction and acting of still another musical extravaganza good, but suggestive dialogue and vulgar dialogue mar what is none too good a picture anyway.

THE CONSTANT NYMPH (*English Production*): A new English actress, Jessie Matthews, has a vibrant, sparkling personality which is most winning. She plays in this delightful picture with good effect—and the picture is delightful in rhythmic moods, music, scenery and general delicacy. *Adults and Adolescents.*

HOUSE OF ROTHSCHILD (*20th Century*): A colorful and dramatic story of the rise and power of the Rothschilds. The most impressive role Arliss has played since Disraeli. Appealing and entertaining for *Family.*

GEORGE ARLISS

IT HAPPENED ONE NIGHT (*Columbia*): Clever, well-cast story of the vicissitudes of a young heiress on a bus trip. Swift in dramatic movement, charming in photographic effect, enchanting in human little details, it is, in spite of its utterly inappropriate name, a humorous, clean picture to be whole-heartedly recommended for *Family.*

THE CRIME DOCTOR (*R. K. O.*): Murder mystery in which the audience watches a perfect crime worked out which fails because of a woman's love. Intriguing and convincing for *Adults and Young Adults.*

LOOKING FOR TROUBLE (*20th Century*): High speed melodrama of the lives of two telephone "trouble men," with some interesting shots of the Long Beach earthquake. *Too exciting for Children.*

COUNTESS OF MONTE CRISTO (*Universal*): Fanciful comedy with a Cinderella touch; implausible, of course, but interesting, and clean in treatment. *Adults and Young People.*

THE SHOW OFF (*M. G. M.*): Based on the stage-play of a braggart who constantly overplays himself, and repeatedly suffers defeat, but finally tastes victory, the comedy is light and amusing, though too talky. *Family.*

BOTTOMS UP (*Fox*): Lightweight, generally pleasing comedy of the "90's," which, except for some doubtful bits, could be recommended for *Family.*

THE CAT AND THE FIDDLE (*M. G. M.*): Charming, effervescent, naturally acted and sung, it is altogether a good show for *Family.*

MELODY IN SPRING (*Paramount*): Amusing light comedy with music with the ever-funny Charles Ruggles and Mary Boland in a show good for the *Family.*

STAND UP AND CHEER (*Fox*): Promised as a "contribution to a happier world," this musical-circus theater-radio-dance-sport picture seems to have left nothing for the next one; daringly costumed it still remains fairly clean. *Family.*

SORRELL AND SON (*English Production*): The talking version of this book by Warwick Deeping is better in many ways than the old silent film, for much of the sentimentality has been refined down to pure sentiment. The struggle of a dignified, proud man to make a living for the son whom he regards as his life-job, is amazingly effective, and gets far below the average picture in plumbing the depths of emotional power. *Family.*

DEPARTMENT OF EDUCATION

Training for Leadership

By LeROY WHITEHEAD
Principal Juab Stake Seminary, Nephi, Utah

WHILE he was yet president of the United States, Calvin Coolidge, on one public occasion said: "The whole foundation of enlightened civilization, in government, in society, and in business, rests on religion. Unless our people are thoroughly instructed in its great truths they are not fitted either to understand our institutions or to provide them with adequate support."

With the establishment of Church seminaries, in close proximity to the high schools of our latter-day Saint communities, for the purpose of giving high school students a religious training along with their secular work, the Church began a program which is having its far reaching effect upon the lives of the students in preparing them for active leadership in the Church and assisting them to take their places in the communities in which they live. With seminaries established in Utah, Idaho, Arizona, Colorado and Wyoming, and the membership reaching nearly 15,000 students, the results are most impressive.

The Church, although providing a number of auxiliaries for training its membership to work of service and love, does not affect the lives of the young people as it should, due to the long intervals that elapse from one class to the other. Beautiful lessons taught in a class in Sunday School, Primary, or the M. I. A. are too often forgotten before the next lesson is given and very often teachers who are selected have had no previous training for their most important work, and the time is passed without the spark of faith and truth left that is needed.

The schools, where opportunities for student training in the principles of religion and life could be so well provided, have been forbidden this opportunity. To develop the intellectual attributes of man to the exclusion of a parallel religious development, unbalances character and leaves a far less desirable product than complete symmetrical development gives. The schools are excluded this right, but the seminary supplies the need.

The course of study in each of the 83 seminaries of the Church includes a class in Old Testament history, New Testament history and History of the Church.

The work of the Old Testament class takes the boys and girls into a careful study of noble men and women of that day with the desire to learn their characteristics of greatness so that they can be copied. It is truly a character building and faith promoting course.

The New Commissioner

DR. JOHN A. WIDTSOE, a member of the Quorum of the Twelve, was sustained at the 104th Annual Conference held on April 6, this year, as the Commissioner of Education of the Church of Jesus Christ of Latter-day Saints. Dr. Widtsoe will have something to say on this page in a later issue. Having been identified with scholastic matters all of his life including periods when he was president of the Utah State Agricultural College and the University of Utah, Dr. Widtsoe comes to the position of Commissioner with a splendid training.

The New Testament class deals with the life and work of Jesus Christ, the greatest teacher that ever lived. The spirit of unselfish service as taught by the Master becomes a paramount theme of this course and very soon the students feel the full meaning of Christ's words when he said, "Let him who is greatest among you, be the servant of all."

As the course in Church History, with its thrilling examples of faith, devotion, accomplishment, sacrifice and hardship, is brought before the youth, they gain more fully a testimony of the truthfulness of that which they have accepted. They learn to appreciate the sacrifices and hardships that were suffered to make what they have possible. It is a thrilling, faith-promoting year to all students and they leave this class and the seminary with the desire in their hearts to follow the examples of the pioneer and be of real service to those about them.

But the information which they receive is not all that enters into that three year period of training of this army of youth. Leadership is not acquired through mere reading, but through actual doing of the thing which they are taught. So activities of various types to enrich the lives of these young people with worthwhile experiences are provided in each of the seminaries.

TWELVE PAIRS OF TWINS ENROLLED AT THE NEPHI SEMINARY. MR. WHITEHEAD IS IN THE MIDDLE OF THE BACK ROW.

Meetings in the wards and stakes are conducted by the seminary students. Students preside, do the praying, administer and pass the sacrament, speak on important subjects pertaining to their training, sing, read, in fact do any part that makes the program one of interest and profit.

Student organizations are formed in each seminary, some with each class and others for the seminary at large. Through these student organizations they learn the thrill of doing things.

Student plays, pageants, charts, graphs, scrapbook keeping, pioneer and Indian relic collections and displays, seminary and city history projects, Word of Wisdom displays and experiments, oratorical and public speaking contests, and many other activities of this type carried on in the seminaries, go to produce leaders.

Students who are taking seminary work are the leaders, not only of the seminaries but in most cases the majority excel in the activities in their school work. In some seminaries where careful investigations have been made it is found that as many as 90% of the students who are the leaders in the various school activities are seminary students. They excel in their scholarship. It may be true that the best students take seminary work and therefore are the leaders, but it is also true that the seminary is preparing them for that leadership.

Further investigations through ward organizations, especially the Sunday School, M. I. A. and Primary, disclose the fact that the executive officers of these groups are acknowledging the leadership and training of the seminary graduates and are selecting them as teachers and officers of their groups as the best prepared for such positions.

A recent investigation with the Mission Presidents of our Church, in which each president was asked to report his observation of the work of the seminary graduate and those who come to them without such training, showed that without exception the seminary student was much better prepared to preach the Gospel and begin the joyous work of saving souls.

The seminaries of the Church have become lights upon a hill, acting as beacons, for carefully directing the youth of Zion to nobler lives, greater testimonies and more loving service to their fellow men.

* MELCHIZEDEK PRIESTHOOD *

Quorum Meetings to be Emphasized

FIRST in importance and obligation is the quorum meeting, which should be held regularly at a specified time and place respectively by High Priests, Seventies, and Elders." This statement is taken from the Quorum Bulletin, Second Quarter, 1934.

The sentence is self-explanatory. The Quorum of the Twelve is eager to see that these quorums become closely knit in order that there may be a feeling of unity and strength pervading the organizations. In order to assist in making these quorum meetings interesting as well as helpful a topic has been assigned and an order of business has been provided. (See Quorum Bulletin, First Quarter, 1934.)

"The Divine Mission of Joseph Smith" is the topic which has been assigned for treatment in these quorum meetings. In treating this topic considerable latitude is allowed, but in order to assist, a division of the general subject is suggested by the month. For instance, "The Kingdom of God" is the division suggested for treatment during the second quarter with "What Constitutes A Kingdom," as the topic for April; "How to Obtain Citizenship in the Kingdom," for May; and "Church Organization," for June.

In addition to the lectures upon these subjects, the program allows for discussion of "some particular part of the Priesthood manual," and current events.

During the quorum meeting, naturally, the business of the quorum is to be accomplished. This may include reports from the regular standing committees, which are becoming important factors in promoting the welfare of the quorums where they are being wisely used.

The Weekly Activity Meeting

NO course of Gospel Study is prescribed for the weekly group or quorum meeting. Whether it is held independently or as a part of the Gospel Doctrine Class, the time should be fully occupied, 1. with reports, on assignments previously made; 2. with assignments to members to activity through the coming week; and, 3. with consideration of Priesthood duties, Priesthood responsibilities and Priesthood ethics." This statement sets forth rather clearly the attitude of the Quorum of the Twelve toward the Weekly Activity meeting.

The suggestion is made in the Quorum Bulletin that these activities be not prolonged. It is further suggested that for a part of the time of this meeting a study of the "Physiological Aspects of Alcohol" may be made. This topic is carefully presented in the Bulletin.

The thought behind the study is that now liquor once more is placed upon a legal basis that the presentation of its bad effects should be made to those holding the Priesthood. Expert opinion and the results of scientific experimentation are presented with the object in mind of making the class members at least aware of the deleterious effects of alcoholic beverages. These lessons are presented week by week.

Additional articles dealing with alcohol and its effects upon the human system and human society will be presented in these pages during coming months, according to Elder David O. McKay, chairman of the Priesthood Committee.

"One Church, One Faith, One Lord"

By Frank M. Gibson

"BY grace we are saved," said Luther,
The Catholic says "by prayer,"
The Jews are of the chosen race,
They have few sins to bear.
The Moslem worships Allah,
The Koran points the way;
The Chinese have Confucius,
Sage of a bygone day.
I've studied all their theories,
The doctrines taught by man,
Buddha of the Hindu,
Shinto of Japan.

I was in a sad dilemma,
They all claimed they were true,
With such conflicting dogmas
What was a man to do!

Then there came a preacher—
A beardless, bashful boy;
He brought another message
Which filled my heart with joy.
He said the Heavens had opened
The angel too had flown,
Restored again the Gospel
As it anciently was known.
He preached the message freely
He did not ask for pay
His was the Church of Jesus
Restored in this latter day.

He taught me Faith, Repentance,
That Baptism was the rule,
To have my sins remitted
Immersed me in a pool.
Confirmed the Spirit witness,
Said works I too must do,
Obedience was the watchword,
The path was plain to view.

There is no other 'ism,
There cannot be discord,
Christ's people are united,
One Church, One Faith, One Lord.

The Gospel Doctrine Class

THE QUORUM BULLETIN, Second Quarter, reemphasizes the importance to members of the quorums of the Melchizedek Priesthood, of the Gospel Doctrine Class. This class, which is held each Sunday morning between the hours of ten and twelve, is designed to do four things: 1. To present a clear and comprehensive view of the fundamental principles of the Gospel; 2. To make the members of the Church more familiar with this remarkable and sacred record (The Doctrine and Covenants) which is one of the standards in Doctrine in the Church; 3. To impress the members of the Church with the necessity of having knowledge and understanding of the revelations which are essential to progress in the Church now, and to establish a foundation in preparation for the life to come. The Lord has said through the Prophet Joseph Smith that a man cannot be saved in ignorance of the principles of the Gospel. 4. To create in the hearts of the members of the Church who do not have it, a testimony of the divinity of the mission of Joseph Smith and a knowledge that Jesus Christ is the Only Begotten Son of God; and to strengthen this testimony in others—That faith might increase in the earth; and the "new and everlasting covenant be established."

A Tribute to Fathers

By Susa Young Gates

MUCH has been said, much is now being said about the wonderful and noble mothers who have raised families, made homes, and helped to subdue the wilderness. Yet, few take time or thought to measure the contribution made by the fathers of this Church and in this state. Mothers give much, fathers give more. For mothers are protected and supported by husbands and fathers, while men give all they have when necessary to minister to the comfort and well being of their families and to protect the helpless women and children in their households.

I love my mother with all my heart. Yet I know, and she knew how much more deserving of reverence and profound gratitude was my father, Brigham Young, for his unfailing courage and gentle courtesy and his protecting love for every member of his family.

May the Lord bless and reward the fathers wherever they are and whoever they may be.

* WARD TEACHING *

Ward Teachers' Subject for June, 1934

Prepared by OSCAR W. McCONKIE, under appointment of the Presiding Bishopric

Priesthood

DEFINED

PRIESTHOOD is divine authority which makes possible eternal life, —God's greatest gift to man. It is a perfect system of government, governing and controlling the Kingdom of God, and is the law by which all things were formed. It is the celestial law and enables man to unlock all gates that shut him out from the glory of the Lord's presence, which enjoyment is contingent upon eternal vigilance in obeying divine law. To possess it carries great responsibility and constant watchfulness. When understood and magnified it opens the Lord's treasury; gives knowledge of the things of God,—the "mysteries of the kingdom even the key of knowledge of God;" enables man to speak with accuracy of things called unknowable; gives power of discernment between right and wrong, and increases the flow of divine Spirit in man until it bursts forth as a fountain of divine truth and becomes an unbroken thread of intelligence. In God's economy all things are subject to and dependent upon it, including foreknowledge and revealed truth. The Holy Ghost is its witness and all space and creation are its spheres of activity. The power of God becomes manifest through its ordinances, and through it the obedient have their callings magnified, and their bodies sanctified and renewed, until they become "the elect of God," when "all that my Father hath shall be given unto" them.

AARONIC PRIESTHOOD

The Priesthood is divided into two divisions: 1. The Aaronic or lesser, including the Levitical, and 2. The Melchizedek, the grand head. The former was so called after Moses' elder brother Aaron, its first High Priest. Because Aaron was of Levi his authority is sometimes said to be Levitical, but Aaron was called to a new calling, —an additional one. "Take thou thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the Priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons," for ever, as an appendage to the Melchizedek Priesthood. The Levites were porters, guards, singers, and servants, and were presided over and their activities were directed by the High Priest of Aaron's authority. The Lord commanded Moses to bring the tribe of Levi near "and present them before Aaron the Priest, that they may minister unto him," and keep his charge and do the service of the tabernacle of the congregation, and "thou shalt give the Levite unto Aaron and to his sons, they are wholly given unto them out of the children of Israel." Thus did the Levites serve while Aaron and his sons officiated in the leading offices of the Priesthood. The Levitical order was an appendage to the Aaronic authority.

AARON'S AUTHORITY

When Aaron was called to the dignity of High Priest of this lesser order he already held the Melchizedek Priesthood, in which calling he had officiated as a prophet unto Moses who was at the head. It was after Aaron was dead and after Moses had been taken that Aaron's authority, with Eleazar as the directing head, began to rule in Israel. The office continued to John the Baptist, who was its last legitimate High Priest. The High Priest of this order had the Urim and Thummim, through which he gave counsel to kings and rulers, as in the case of Joshua, Saul, David, and Solomon.

RESTORATION

Because "every man receiveth wages of him whom he listeth to obey," Joseph Smith was compensated when he sought the will of the Lord. The reward was a visit from John the Baptist and the restoration of the Aaronic Priesthood. John said: "Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." Thus on May 15, 1829, a marvelous thing was accomplished. Divine authority was restored by divine call, just as Aaron was called. It was a necessary step for "no man taketh this honor unto himself; but he that is called of God as was Aaron."

Thoughts on Tithing

1. Tithing is a Divine Commandment for the spiritual and temporal welfare of all Church members.

2. Every Church member ought to try to earn or acquire some means in order to be able to observe this principle.

3. Every boy and girl who has been baptized should be taught and encouraged to observe this principle by their parents and by the ward officers.

4. Every member of the priesthood, Aaronic as well as Melchizedek, should be encouraged to earn, and pay tithing every year.

5. Everyone should be urged to pay tithing when income is received, or at least once a month. Delay will mean difficulty in paying the tithing.

6. The payment of tithing yields spiritual dividends.

7. It should be considered a privilege to pay tithing because the benefits far outweigh any financial sacrifice.

8. It is the best evidence of the faith and charity of Church members.

9. It produces excellent results in the lives of those who observe it: Stability, faith, judgment, thrift, dependability, peace of mind, etc.

10. Refer to the many scriptural texts relative to the observance of this commandment.

11. Bring out many individual testimonies of Church members who have proven the above statements.

Tithing Special Topic for May

IT is recommended that during the month of May the principle of tithing be taught and discussed in brief addresses of not to exceed five minutes duration in every meeting in the stakes and wards. This includes the Sacrament meeting, the Relief Society, Sunday School, M. I. A., Primary, Genealogical and also in every quorum or class of all grades in each Priesthood.

Speakers should be selected preferably from among the members of these organizations and, as far as possible, there should be different speakers for each occasion. The speakers should be advised a week in advance and a suggestion made to them as to which phase of the law of tithing should be discussed, giving particular attention to personal experiences of a faith promoting nature.

AARONIC PRIESTHOOD

Priesthood and Scouting Co-operate to Set World's Record in Boy Program

91% OF ALL AVAILABLE BOYS REGISTERED—10 YEAR OBJECTIVE EXCEEDED IN TWO YEARS

SINCE 1928, when the Scout and Vanguard programs were made the activity programs for the Deacons and Teachers quorums and Aaronic Priesthood leaders became the active committee heads in cooperation with the Y. M. M. I. A. many notable accomplishments have been recorded. The outstanding achievement, however, has been reported by the Cache Stake. In response to a request Preston W. Pond, Scout Executive of the Cache Valley Council has submitted the following report:

President Walter M. Everton, Second Counselor in the Cache Stake Presidency, assigned to Aaronic Priesthood supervision, prefaces the report from Cache Stake with the statement which follows:

By President W. M. Everton

During the last two years, Cache Stake has had one of the highest ratings in the entire church in lesser Priesthood work. It is significant as to the value of Scouting to the church when Stake President, Joseph E. Cardon, attributes this fine record very largely to the assistance given by the Scout and Vanguard organization.

* * *

The Cache District Scouts, Cache Valley Council, Sunday, March 18. 1934, assembled at the Logan Tabernacle to pose for a picture in celebration of the accomplishment of its Ten Year Program objective in Recruiting. In answer to the National Council's challenge for one of every four boys as a four year Scout trained man by 1942, the Cache District set its objective as eight of every ten boys a four year Scout trained man.

Recruiting, of course, is the first step in this program. The Cache District was thought to be extravagant when it announced its 9-out-of-10 recruiting goal by 1942, but in less than two years, the fine Scouters of this District have accomplished this objective. The school census was used for securing the list of available boys. The list includes all boys, regardless of color or creed, of the ages of 12 to 16 inclusive as of January 1, 1934. On that date there were 376 available boys. On March 18, 1934, the Cache District had registered 371 Scouts. Of these, 24 were seventeen years or older as of January 1. 1934, seven more were recruits who had become twelve since January 1, 1934; these two groups added to the total available of 376 made a grand total of 407 which was used as the basis for arriving at 91% plus.

It is very doubtful if this record is reached by any other district in the world.

Troops 17 and 117 of Hyde Park, Willard Duce, Troop Committee Chairman, have 100% of their eligible boys registered. Troop 6, Logan 4th Ward, Emanuel Skabelund, Troop Committee Chairman, had 100% registered for 1933 and lack but one boy at present. Troops 13 and 113, Logan 9th Ward, Charles H. Sorenson, Chairman, has but one more available boy. Troop 16 and 116, Logan 3rd Ward, James V. Sorenson, Chairman, has but one more available boy. Other Troop Committees under the Chairmanship of M. J. Falslev, Benson Ward; S. O. Carlson, Logan 10th Ward; Dr. A. L. Wilson, Logan 5th Ward; and J. Henry Ormond, North Logan, have done outstanding work.

The fact that 24 of the registered Scouts are 17 years of age or older and that they remain in the program without definite solicitation, indicates that the Cache District will probably reach its final objective of eight out of ten for four year tenure.

This outstanding accomplishment in the Cache District is made possible through a sound organization. Alvin Hess is District Chairman, President Walter M. Everton of the Stake Presidency is District Recruiting Chairman and Vice President of the Council. Fred Duce, a 20 year Scouter, is Scout Commissioner. Marion Everton is Vanguard District Commissioner. There is a live District Committee. Through the stimulation of this challenging leadership, the District has become boy conscious. The job is not considered done unless every boy is actively participating. Case work with under-privileged boys is the common practice.

Along with an intensive recruiting program goes an intense program of leadership training and program building, for they realize that it is a comparatively easy matter to register boys and it is quite another to hold them.

Troop Committees are Troop Committees in deed—not just in name. The Troop Committee Chairman is the real head of Scouting. He is the organizing and executive force of the Troop. Scoutmasters may drop out or fail but the Troop goes on just the same. Scoutmasters are being selected because of their ability. Their training standard is high and permanency is much in evidence.

The Scouters of the Cache District are ever conscious of the fact that they have the 100% backing of the sponsoring institution, the Bishops of the wards, and the Stake Presidency.

Pilgrimage to Grave of Martin Harris

A PILGRIMAGE of all Aaronic Priesthood members from stakes near enough to make the journey and return home the same day without excessive expense or inconvenience is to be made to the grave of Martin Harris. one of the three witnesses of the Book of Mormon on May 19. The pilgrimage commemorates the 151st anniversary of his birth which occurred May 18, 1783. The grave is at Clarkston, Utah, in Cache Valley, some 20 miles northwest of Logan. Services will be held at 1 p. m. and last about one hour. The pilgrimage is being conducted under the direction of the Presiding Bishopric.

SCOUTERS AND SCOUTS, CACHE DISTRICT, CACHE VALLEY COUNCIL
These established a record—91% of all available boys 12 to 17 registered as Scouts and Vanguards.

Aaronic Priesthood Week May 14-20

AARONIC Priesthood week, commemorating the 105th anniversary of the restoration of the Aaronic Priesthood to Joseph Smith and Oliver Cowdery, May 15, 1829, will begin Monday, May 14, and end Sunday, May 20. On the latter date it is suggested that sacrament services in all wards of the Church be conducted by members of the Aaronic Priesthood, with Priests, Teachers and Deacons furnishing the program.

Special events of the week include opening of the week on Monday, May 14; special observance of the anniversary in Priesthood, M. I. A. or other meetings held Tuesday, May 15; observance of birthday of Martin Harris, Friday, May 18; pilgrimage of Aaronic Priesthood members to grave of Martin Harris, at Clarkston, Utah, Saturday, May 19; Aaronic Priesthood day with special programs in all quorums and Sacrament meetings, Sunday, May 20.

The suggested program for Sacrament meetings on May 20 is as follows:

A Priest with two assistants to conduct the meeting under the direction of the bishop.

1. Opening song—"Praise to the Man Who Communed with Jehovah."
2. Prayer—by a Priest.
3. Song — Aaronic Priesthood Chorus.
4. Sacrament service.

(Special care to be given to the appearance and attitude of all who participate. Service to be well organized and a spirit of reverence to prevail. This service could well be conducted as a model for the future in the ward.)

5. Reading—Sections 12 and 13 from "Doctrine and Covenants," by a Priest, Teacher or Deacon.

6. "The Aaronic Priesthood and the Church"—by Ward Chairman of Aaronic Priesthood. 7 minutes.

(a) A discussion of the Aaronic Priesthood in former days; (b) in the early days of this dispensation; (c) in the Church today; showing the place of the Aaronic Priesthood in the Church and its importance. (Based upon the series of articles recently printed in the Deseret News, Church Section.)

7. Symposium — "Duties of the Aaronic Priesthood." (Doc. and Cov., Sec. 20.)

(a) The duties of a Priest—by a Priest. 2 minutes.

(b) The duties of a Teacher—by a Teacher. 2 minutes.

(c) The duties of a Deacon—by a Deacon. 2 minutes.

8. "A Deacon and His Priesthood," by a Deacon. 5 minutes.

Why Priesthood is important in religion. What religion would be without it. The obligation placed upon every member of the Priesthood to discharge every duty imposed upon him.

9. Duet, quartet or chorus of Aaronic Priesthood. "What Was Witnessed in the Heavens."

10. "The influence of Priesthood activity in my life"—by a Teacher. 5 minutes.

11. "The need of Priesthood in the World Today"—by a Priest. 10 minutes.

12. "The Aaronic Priesthood of this Ward. Its organization, responsibility and progress"—by the Bishop. 7 minutes.

Closing song — "Come, Let Us Anew."

Benediction—by a Deacon.

Priesthood to Engage in Spring Clean-up Campaign

ORGANIZATION of Aaronic Priesthood members in all wards of the Church to engage in a thorough clean-up of ward buildings and grounds is urged by the Presiding Bishopric in a bulletin sent to all stake and ward officers. "Every nook and cranny of the buildings," says the bulletin, "should be gone into, carefully cleaned and all rubbish entirely removed." Woodwork should be washed, dirty walls cleaned, tinted or painted, floors cleaned and polished, the grounds cleaned, and wherever practicable and needed, grass and suitable trees and shrubs planted. The exterior woodwork of the buildings should be carefully examined and where necessary painted or varnished.

"To do all this work the Aaronic Priesthood should be carefully organized under proper supervision to cooperate with the building caretakers in putting the buildings in good condition."

This and similar projects are part of an Aaronic Priesthood activity plan inaugurated at the beginning of the year for the purpose of securing some activity for or through the Church on the part of every young man in the Church from 12 to 20 years of age. The campaign is intended to reach its climax during week of May 14 to 20 as a part of the observance of the 105th anniversary of the restoration of the Aaronic Priesthood.

Summer Meetings of Aaronic Priesthood

DEFINITE recommendations that all Aaronic Priesthood quorums of the Church continue regular weekly meetings during the summer months have been sent to all stake and ward Priesthood authorities by the Presiding Bishopric. The recommendations are made in a special circular for Aaronic Priesthood leaders and also in a special publication to stake and ward officers.

Excerpts from the recommendations are as follows: "Meetings should be held throughout the year. * * * Under no circumstances should Aaronic Priesthood meetings be adjourned for the summer. * * * There is no excuse for failure to hold a regular weekly meeting in every ward each week throughout the year. The important thing is to see that it is held regularly."

The Annual Report

GAINS were made in 1934 in every phase of Aaronic Priesthood activity over 1933 except in attendance at quorum meetings. In this respect the figures were the same for both years. Below are some of the "highlights" of the 1934 report. All figures cover the stakes only and not the missions.

There are now 76,088 members of the Aaronic Priesthood.

There are 65,557 enrolled in quorums.

The average weekly attendance was 19,282. This is 25%.

The average attendance at Sunday School was 21,307 or 28%.

There are 2,685 quorum supervisors.

There are 2,731 quorums.

There were 594,583 assignments filled.

39,976 members filled one or more assignments.

41,349 observe the Word of Wisdom.

27,716 Aaronic Priesthood members are over 20 years of age.

A complete analysis of the report will appear next month.

Study Courses for Adult Aaronic Priesthood Classes

THE Presiding Bishopric has announced the following books as being suitable for use in Adult Aaronic Priesthood classes:

As study courses for instructors and class members, "The Articles of Faith," by Elder James E. Talmage, and "Rational Theology," by Elder John A. Widtsoe.

As supplementary courses, for use by the instructor, if desired, "Lesser Priesthood and Notes on Church Government," by Elder Joseph B. Keeler, and "Restoration of the Gospel," by Elder Osborne J. P. Widtsoe.

These books are obtainable at the Deseret Book Company. The recommended study texts come in 50c and $1.00 editions. "Lesser Priesthood and Notes on Church Government" costs $1.25 and "Restoration of the Gospel" costs $1.00. All texts are now available.

MUTUAL MESSAGES

"THE GLORY OF GOD IS INTELLIGENCE"

Send all Correspondence to Committees Direct to General Offices

General Superintendency
Y. M. M. I. A.
GEORGE ALBERT SMITH,
RICHARD R. LYMAN,
MELVIN J. BALLARD,
OSCAR A. KIRKHAM
Executive Secretary

General Offices Y. M. M. I. A.
50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

General Offices Y. L. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency
Y. L. M. I. A.
RUTH MAY FOX,
LUCY GRANT CANNON,
CLARISSA A. BEESLEY,
ELSIE HOGAN
Executive ecretary

Contests

THE details concerning contests are so plainly set forth in our Supplement for 1933-34 that every officer should be familiar with them. However, that there might be no misunderstanding a circular letter was sent out late in February to all stakes, calling attention to important features.

We again recommend that all leaders study carefully the instructions relating to Stake Honor Days and Division Meets. We also urge that great care be given to the selection of adjudicators for all stake contests. It is unfair both to contestants or judges to call people at the last moment to render a decision in an event with which they are not entirely familiar. Judges for drama should have the plays in their hands long enough before the contest to know them thoroughly. All judges should understand the rules and regulations as outlined in our printed material.

We sincerely hope that this may be the happiest and most successful year of contest work.

Sunday Evening Joint Program for June

SINCE June is the month in which the M. I. A. work for the year closes, we expect ward organizations to make this June session unusual. If they have presentations to be made we wish them to be free to change this program to meet ward requirements. We do insist, however, upon an unusual joint session, and would suggest that a special effort be made to secure large attendance.

1. Hymn—"We Thank Thee O God For a Prophet," choir or chorus and congregation.
2. Invocation.
3. "Hail To The Man Who Communed With Jehovah," choir or chorus.
4. Slogan—"Inspired by the refining influences of Mormonism we will develop the gifts within us." Unison led by a Bee-Hive Girl.
5. Chorus—One of the prepared choruses.
6. Sermon—"The Importance and the restoration of the Priesthood," by a selected man—Senior or Adult.
7. "Hail to the Brightness of Zion's Glad Morning," Choir or Chorus.
8. Benediction.

Note: This subject, if used, should be carefully prepared. The restoration has reference to the restoration of authority—the Priesthood—to act in God's name. Since the restoration of the Aaronic Priesthood was undoubtedly well treated in your ward recently, our suggestion is that the speaker on the occasion of this June Joint session should stress the importance of and restoration of the Melchizedek Priesthood.

CHORUS MEMBERS, STOP! LISTEN!

WITH June Conference one month away all members of the gigantic chorus which will thrill the nation from the Great Tabernacle in Salt Lake City should have the parts which they are to sing well in hand. This month should be used for perfecting the parts and studying the expression. Plans are being laid for a nation-wide broadcast perhaps over both National Systems. Noble Cain is coming looking forward to a much better prepared chorus than he had before. Chorus members, will you fail him? This is your opportunity to do something for yourself and for your Church and for the art of music that will be of everlasting importance. But you must be prepared!

Surveys have indicated that not enough men are responding. Every stake should see to it that its quota is balanced, if not full. Men singers, here is your opportunity! Millions will hear your voices as this gigantic chorus from the mountains covers the nation with a blanket of melody.

HAVE YOUR QUOTA—BE PREPARED!

Activities of M. I. A.

GOLD AND GREEN BALLS

RIGBY STAKE: The Gold and Green Ball of this stake sounds most intriguing, with two thousand people in attendance, and a delightful time reported.

Juab Stake: In addition to the traditional queens, there were kings reigning over the ball held by the three wards of Nephi. Gold and green decorations added to the colorful gaiety of the evening.

Boise Stake: With the pomp and ceremony of a really regal function the Gold and Green Ball was carried forward. The "gold and green tango" demonstration was one of the outstanding features, as was also the crowning of the queen, chosen from among the ten ward queens. A great many visitors attended, and the affair was voted one of the most successful ever held.

Los Angeles Stake: Gold and green flood lights, balloons, lovely programs and refreshments and a dazzling parade of ten charming queens and their escorts combined to create an affair of unprecedented beauty and joy. Good music and a demonstration of the M. I. A. contest dance added to the success of the Gold and Green Ball in Los Angeles Stake.

St. Joseph Stake: Of especial interest at the Gold and Green Ball of St. Joseph Stake was the crowning of the queen—Millicent Naylor—who was a twin sister of the queen of last year—Marjorie Naylor. The girls are from Layton Ward.

Great Falls, Montana: A lovely queen chosen and crowned, a grand march led by the queen and her attendants, clusters of rainbow balloons hanging from a gold and green ceiling, a good orchestra, a demonstration of the "gold and green tango" and a specialty dance in honor of the queen were the ingredients mixed to produce a perfect Gold and Green Ball at Great Falls. The Northwestern States Mission should be proud of the success of this branch.

Big Horn Stake: Approximately a thousand people met in the Lovell High School Gym to participate in the second annual Gold and Green Ball, at which each of the Big Horn Stake wards presented a queen, who were led to their thrones to witness a presentation of the M. I. A. contest dance. This event is one of the most delightful affairs of the M. I. A. season.

Alberta Stake: Despite the scattered condition of the wards in Alberta Stake, the 1934 ball was a brilliant success. The queen was chosen by votes which were won through efficiency—attendance, distance traveled, etc. Ten queens were introduced, and each was presented with a sheaf of flowers, after which ballots were counted and the Queen of Queens, won by Kimball Ward, crowned. The Gold and Green Ball success was reflected in increased interest in M. I. A. and increased success in fund and *Era* drives.

Santa Barbara Branch: Most enjoyable was the Gold and Green Ball held in this branch of the California Mission. The entire Gleaner class contested for the honor of being queen, and every M. I. A. girl was given a vote for attendance. After voting was closed, a trumpet sounded to herald the entrance of a page who announced the name of the queen and escorted her to the throne. The queen was presented with the gown she wore—a lovely white evening dress.

Hawaiian Mission: The Gold and Green Ball of the Hawaiian Mission was held in the beautiful ballroom of the Royal Hawaiian Hotel under the direction of the Oahu District M. I. A. Board. The crowning of the queen was the outstanding feature, President Castle H. Murphy of the Mission officiating in the coronation. The evening gown of the Hawaiian woman is called a "holoku" and another feature was the holoku parade, with about three hundred sisters participating. A tropical atmosphere pervaded the spacious ballroom, in which dancing was enjoyed by young and old to the music of Brother Sam Alama's ten-piece orchestra.

Franklin Stake: The annual Gold and Green Ball, held in a hall decorated like a flower garden, boasted of an attendance of about 1000 people. Almost forty couples participated in the demonstration of the gold and green contest dance, and ten queens, one from each ward, competed for the throne. The dance was a great success, and was enjoyed immensely by all present.

Kolob Stake: A delightful variation in the manner of selecting a queen was tried by Kolob Stake at the 1934 Gold and Green Ball, one from each ward being chosen instead of only one from the stake. In the regal procession these six queens were attended by dancers who later presented the contest dance exhibition.

Nottingham District, British Mission: "Our ball was a huge success, and we gained much favorable publicity from it," writes Heber I. Boden, district president from Nottingham, England. "The climax of the evening was the crowning of the queen; we had queens from five branches and at the ball we had the guests select a District Queen. The hall was gaily decorated; there were more than 150 members and friends present."

New York District, Eastern States Mission: The fifth annual Gold and Green Ball was conducted by the New York District Board, in one of the finest halls in the city and with the best music obtainable from the Columbia Broadcasting Co. The contest in dancing was held during the evening, the winning couple being a Gleaner girl and her father—Barbara and Mr. Earl Stoddard. This social has become an outstanding society event of each season, and the fact that almost 300 attended the affair, most of them formally dressed, is eloquent of the fact that a most delightful and successful ball was held.

Nevada Stake: The Gold and Green Ball, which was a Stake Event, was much more of a success than last year. The Queen was Miss Ellen Warner, of the Ely Ward, Ely Ward having secured the highest quota of *Era* subscriptions and also 100% Fund. Lund and Ruth Wards were very close behind the Ely Ward. By selecting the Queen in this way, much more of an effort was put forth by the various Wards to obtain as nearly 100% as possible in both Fund and *Era* Subscriptions.

Emery Stake: Emery Stake's first annual Gold and Green Ball was one of the most successful events of the season. The hall was beautifully draped with the gold and green colors. Each ward was represented in the grand march by a queen. The contest dance was demonstrated by 15 couples from the various wards. It was estimated that from eight hundred to one thousand people attended.

Miscellaneous Activities

MANTI: The North Ward of Manti entertained at a lovely Mothers' and Daughters' party, with opening exercises, a delightful program, games and refreshments filling the evening full of happiness. Such parties do much toward drawing the two generations closer in understanding.

Box Elder Stake: The splendid outcome of the Music Festival of this stake has thrilled all who participated. Every ward in the stake prepared at least one number, and some wards sent two trained choruses. An unusual feature of the program was the singing of an ensemble number by 400 voices; the stake director, Frank J. Kenard, had set to music Rosannah Cannon's poem (from the July, 1931, *Era*), "Such Deep and Reverent Pride." It was most impressive.

Snowflake Stake: The Music Festival of this stake was a grand success; we are most anxious to improve our festivals each year, and feel that through the pages of the *Era* we might get many suggestions from other stakes. Our slogan in planning the festival was "one hundred voices for the Hallelujah Chorus," and it was most gratifying to find two hundred and seven responding to the call.

Carlin, Nevada: "The Path Across the Hill" was presented by the Carlin dramatic group, under the direction of Helen Layton, and the play was among the best given in this locality in years. Afterward a banquet was given in honor of the cast, and a fine spirit prevailed both during the preparation for the play and afterward. We feel that drama is most important in M. I. A.

New York District: Two outstanding events of this district during the M. I. A. season have been the Basket Party and the Queen's District M. I. A. Banquet. Interest was aroused in the first through plenty of advertising: "Bring your Lunch Baskets," "Be Prepared to Bid for a Basket," etc. When the occasion arrived, spirited bidding for baskets was the result of shrouding the names of the owners in secrecy. Almost everyone came costumed, and old-fashioned games were played. It is particularly interesting to realize that this party was held on 57th St., one block from Broadway, in New York.

The second event was called "A Queen's Cruise" and the idea was certainly carried out in every detail. Upon entering the hall, each one was caused to walk up a regular gang-plank; tables were decorated as lighthouses; decorations were life preservers, masts, rigging, flags, baggage, etc.; and the Master of Ceremonies was a Captain in every particular. Supper was served by Junior girls in sailor's outfits, the food being prepared by the Y. L. M. I. A. Amid singing and merriment a band of pirates captured the ship and held a trial of the M. I. A. presidents. Every one of the 90 members attending was presented with a gold anchor on which a green M. I. A. slogan was outlined.

Baker, Oregon: The McDowell Club, a musical organization of Baker in which every member is also a member of M. I. A. was honored in being asked to present a community program. The press account of it is as follows, in part:

Hardly had the Mutual Improvement Association mixed chorus of the L. D. S. Church launched well into its first number last night at Nevius Hall than the audience was eager to concede it a superior choral body, Ida Fossum Lewis a superior director and David Eardley a superior accompanist. From the serene beauty and dignity of Beethoven's "The Glory of God in Nature" to the closing with Liszt's universally loved "Liebestraum" the program, presented by the McDowell Club, drew prolonged applause.

Clear-cut and polished purity of style especially emphasized his playing of the Liszt and Chopin numbers, and, as a well-planned contrast, "Segiudilla" by Albeniz was exquisitely light and gay. In the "Liebestraum" number with the chorus the beauty of tone which David carried in the melody added greatly to the charm of its rendition.

McDowell members enthusiastically expressed the hope that the personnel would again give a concert next season for the club.

Forty-five men and women sing in the M. I. A. chorus, with understanding of their numbers and sympathy with their moods. Sung mostly from memory with thrilling effect, the concert testified Mrs. Lewis' capacity for leadership and musicianship plus splendid training and the privilege of seeing great conductors in action.

1. HAWAIIAN GOLD AND GREEN BALL.
2. QUEEN OF BOISE STAKE GOLD AND GREEN BALL.
3. QUEEN AND ATTENDANTS AT FREMONT STAKE BALL.
4. GOLD AND GREEN BALL IN NOTTINGHAM, ENGLAND.
5. QUEEN OF GOLD AND GREEN BALL AT RIGBY STAKE.
6. ROYALTY OF GOLD AND GREEN BALL, KOLOB STAKE.
7. QUEEN AND ATTENDANTS, GREAT FALLS, MONTANA.
8. ROYALTY AND DANCERS, LOS ANGELES GOLD AND GREEN BALL
9. BINGHAMPTON QUEEN, CALIFORNIA MISSION.
10. GOLD AND GREEN BALL, VAUGHN, MONTANA.
11. QUEEN AND ATTENDANTS, SANTA BARBARA, CALIFORNIA.
12. GLEANER GIRLS, DETROIT, MICHIGAN.
13. CZECH BEE-HIVE GIRLS, EUROPE.
14. TREMONTON QUEEN AND ATTENDANTS.
15. MRS. GEO. SIMPER AND FIVE M. I. A. DAUGHTERS, COTTONWOOD STAKE.
16. BEE-HIVE FLOWER GIRLS, ESCALANTE.

ADULTS

LEARN TO LIVE JOYOUSLY

Joyful Summer

SUMMER is at hand; our regular M. I. A. program has been completed, and no more regular meetings will be held on Tuesday evenings this season.

This does not mean, we trust, that the pleasant and profitable association you have had as a group of adults may not be continued. It would be regrettable indeed, if the delightful contacts of the past year could not be enjoyed, occasionally at least, during the summer season.

So many fine opportunities for sociability and recreation come with sunny skies, long cool evenings, and the glamorous green of the great out-of-doors.

All parents will want to participate wherever possible in the Mothers' and Daughters' Day and Fathers' and Sons' Outing. Other well established community events for the family as a whole, will undoubtedly fill a need. Nevertheless, a few evenings or days ought to be set aside during the summer for Adults to meet together as a group.

Realizing that many of you will be eager to do this, we desire to urge anew the four-fold program, which we suggested two years ago, as a summer program. We shall hardly ever be able to get beyond it.

Of course, each one of us will read as abundantly as possible and we may pursue individually the other activities as well. We suggest, however, that as an Adult Group you devote one evening to each of these sources of richer living which offer such interesting and varied possibilities for keen enjoyment.

1. Abundant Reading.
2. Healthful Play.
3. Wholesome Hobbies.
4. Social Contacts.

Four Fun Fests

1. Group Reading:

Spend this evening in reading together from a fascinating biography or travelogue, or some inspirational book such as, "Life Begins at Forty," (if you have not already read it).

Any number of worth-while, popular books would be all the more intriguing if read aloud by the group. This is the regular method of cooperative learning, pursued in Adult Education circles in America today. Do it primarily for the sheer fun of it.

If you prefer, have someone review a new book; or come with your own favorite of the year and lend it to someone else in exchange for his or her favorite. A book exchange of this sort with a group librarian appointed to assist may serve to bring you many delightful hours of good reading. Adopt the habit of underscoring striking passages in your books as you read. Margins are for comments; use them! This will give a personal touch to your books which others will enjoy.

2. Healthful Play.

This should be suited to the aptitudes and inclinations of the group. It may take many forms; a dancing party or a home evening with parlor games; or it may be a day's excursion into the canyons ending with a camp fire in the evening. Nature trips with someone to act as guide, or to interpret with the eyes of the artist or naturalist or geologist what is seen may be a thrillingly new experience. What a lot of beauty and wonder may thus be revealed to eyes that have not been trained to see. Plan a trip of this sort that will revive your sense of effectual wonder. It will bring you a large and liberal reward.

3. Wholesome Hobbies.

Much has been written about this increasingly interesting and inexhaustible field since we urged adults to venture into it nearly two years ago. Some most successful gatherings have been reported where hobbies have held sway. A hint to the wise is sufficient.

Get together some evening and regale each other with your hobbies. If you have not yet been gripped by one yourselves you will nevertheless want to learn how others have found a new interest in life. Then, too, you may discover one for yourselves.

4. Social Contacts.

If you need an excuse for having a party, "surprise" your Adult Leaders, or honor the oldest members or residents of your ward, or go to the home of the most socially timid; or fete the most popular couple in your group. The idea is merely to have a good time in true whole-hearted pioneer fashion to promote genuine good fellowship.

It should be an occasion where adults lose dull care, cast off parental responsibilities and meet together with no purpose beyond having a right good time.

Civic Pride Day

THE foregoing suggestions for a summer program have been "all in fun." Apropos of the suggestions made on this page last month, (please read again), we urge that you might well spend one day or a half-day, combining work with play, in an attempt to improve and beautify your community.

Our suggestion is, that you pay particular attention to your:

1. Church.
2. Cemetery.
3. Community thoroughfare.

The Presiding Bishopric of the Church will supply paint for your chapel, at least, and perhaps for other worthy uses if you apply for it. While work is involved, it can be made good fun, too, for many hands make work light. And if, perchance, the women could be persuaded to minister with smiles and well-cooked food, it might even become a festive occasion.

Come to Conference

NEXT month and in succeeding summer issues of the Era, department pages will be given over to new contributors. We take this, our only opportunity, therefore, to invite Adult Leaders, and all who are interested, to attend June Conference and speak briefly in our department round-table discussion on the following:

I. What We Did.

(Report on appreciation courses, social activities, original courses of study, social events, projects, etc.)

II. What We Would Like to Do.

(Suggestions on program, procedure, social activities, cultural courses, etc., for next year.)

WRITE IT TOO—NOW.

Since comparatively few can attend our M. I. A. June Conference, and since we are anxious to get as many reports from the field as possible in order that we may profit by the experience of those who are actually carrying out the program, will you please take your pen in hand and tell us how you have fared during the past season.

It is your right and privilege, and we are anxious that you should exercise it, to express your wishes with respect to the formulation of next years' program.

Address your report to Adult Committee—M. I. A., 50 North Main Street, Salt Lake City, Utah.

SENIORS

How Shall We Accomplish the Objectives of the Senior Department?

IN the first place, it is necessary to keep these objectives in view. We list them here:

1. An enthusiastic interest in vital current problems of social living.

2. The habit of reading current periodicals for enjoyment and for enlightenment.

3. Ability to participate in and enjoy informal conversation.

4. Tolerance for others' views.

5. Deepening old friendships and establishing new ones.

6. An appreciation of the Mormon heritage.

These are listed here because they are easily forgotten. The writer is of the opinion that they are usually forgotten. We are steeped—this entire nation of people—in the traditions of an outgrown educational scheme. The old school-room notion of subject-matter-to-be-taught and pupils-to-learn-it is so ingrained that we are unable to shake it off. Under this notion subject-matter is the thing served! Pupils are the victims! Teachers are the guardians of subject-matter!

The senior department—and the same could be said of the entire Mutual Improvement movement—is not concerned with preserving knowledge but with developing persons. Not the imparting of ideas to others, but the stimulation of others to develop their own ideas—this is the ideal of the senior department, insofar as that ideal is concerned with ideas at all. But the chief concern is not with ideas. Rather, it has to do with interests, attitudes, habits, skills, emotional values and sentiments. Notice that among the objectives of this department there is practically nothing to be taught. We have here a list of things that must be acquired by each out of the depths of his own capacities.

Two warnings may be in order: (1) The class leader must get away from the notion that the manual is a collection of facts and other information that *must be* taught. The discussion should be free to go where interest leads. The manual is merely a convenient instrument for supplying materials from which to draw as the needs of the discussion arise. Use that material in the manual which offers aid in the discussion. Ignore the rest.

Furthermore, there is no reason why attempt should be made to exhaust the subject of discussion. There is no reason, for instance, why those several lessons that conclude the course for this year should be regarded as occasions for teaching or talking about all there is to teach or talk about in connection with religion.

(2) The class leader must avoid the notion that he, solely, is responsible for the success of the class—or that his is the responsibility, entirely, of choosing the problem or of stimulating discussion. We have abandoned the term "teacher" to quite an extent in our organization. But we have not sensed the true significance of the term "leader." Suppose not that you are to hand "down" to the class members the good things of the spirit. How true it is, in Mormon groups especially, that there are other members in the class quite as capable as the leader to contribute thought in wise direction!

Let the spirit of democracy prevail. Let spontaneity direct the trend of the argument. Let informality characterize the discussion. Let the contributions of each and every member be encouraged and welcomed in the spirit of true democratic appreciation.

The wise class leader has already observed, no doubt, that though a question from the leader may leave the group unmoved, that same question from a member of the group electrifies the situation. The leader's question is recognized for what it is: a device for the stimulation of argument. A class member, on the other hand, is assumed to be sincere. He asks as one who is in need. All rush to his aid. Try an experiment in the several groups in the Church with which you meet. Count the number of hands that go up in response to questions asked by the class leaders. Then compare that number with the number of hands that respond to questions asked by other members of the group. Observe the comparative degree of intensity with which the answers are awaited in the respective cases.

Now, it may further be said that the wise leader recognizes this fact in practice. Not only does he refrain from lecturing, but he refrains from asking the questions. He will let the members ask their own questions. At no time during the period, nor at the close for that matter, will he feel justified in breaking in on their enthusiastic pursuit of the argument.

As with questions, so with reports on magazine articles: the one volunteered spontaneously during the course of the argument is worth a dozen given formally at the opening of the discussion. Who ever listened to a report? The writer never has!—in school nor out! Unless that report touched, in a contributing way, a topic of present vital interest.

Do you say that your group is unprepared for such spontaneous participation? Try them. Have they ever had a chance. Remember that the main obstacle in the way of such participation is the fact that they have been schooled for generations to expect the pupil-teacher sort of procedure. The task of the leader is to lead them into expecting something else.

As an aid to developing such democratic participation try doing your leading before the period of actual class discussion. Try the method of individual invitations, by telephone and otherwise. Even go so far as to ask individuals to ask certain questions. Remember that a wise salesman studies not only his commodity, but also his prospect before he goes to make the sale. Do your class leading out of class.

"SORRELL AND SON"—Every Senior dad and every mother, for that matter, will find something gripping and fine in "Sorrell and Son," an English production of the novel on the talking screen. It has an English cast and an English genteel atmosphere which is gripping and which will make a lasting impression for good upon observers.

By the way, Seniors, did you see "Carolina?" That was a charming, clean little play. Let's support the good and avoid the bad. Why not?

HAVE you read "Life Begins at Forty?" That is the Adult book for this year and most of us are nearing or have arrived at forty. It is a good book. Professor Pitkin has another book—"More Power To You"—that will give you some ideas. If you wish to know an Indian's heart read "American," by Linderman. What have you read that's good? I read for the first time recently the little book "The Magic Story." It is stimulating.

PROFESSOR WALDEMAR REED, University of Utah, has prepared an unusually fine Manual for next year.

M MEN-GLEANERS

Stake Activities

GLEANER and M Men work has developed into one of the loveliest phases of Mutual Activity. Reports have been pouring in from many stakes of the Church, reporting banquets, vaudevilles, and parties, sponsored by these two organizations which have been the outstanding affairs of the wards and stakes.

Lost River Stake held a splendid M Men and Gleaner banquet in the Moore Ward Church, March 14. There were in attendance about 80 representatives from all the wards except two. The theme selected for the evening was "The Development of Personality." The contributing factors to its development were used for toast, song and entertainment. The stake feels that it was one of the finest events ever held in Lost River.

In Uintah, stake Gleaners and M Men entertained at a delightful social function in the form of a banquet. The tables were beautiful with valentine ideas, and a delicious three-course banquet was served by a number of Junior girls. The program was delightful and carried throughout the message of the valentine season. All expressed themselves as having had an exceptionally good time and the memory of this delightful evening will remain in the hearts of the M Men and Gleaners to inspire them to more elevating and worthwhile amusements.

Malad Stake M Men and Gleaners are happy to send in word of their very first Stake Banquet and dance which was held February 15. Nearly 150 M Men and Gleaners with the Stake Presidency, Stake Board, and ward presidents were present. During the evening special song and dance numbers were featured. Needless to say, it was a great success, and the young men and women of this stake are looking forward to making it even better and bigger in years to come.

The M Men and Gleaners of Box Elder Stake devised the idea of putting on a show together. They called it the M Men and Gleaner Girl Varieties. Every M Men and Gleaner organization of Box Elder Stake was represented in the Varieties, 13 acts in all. The high school auditorium of Brigham City was packed to capacity, and the sentiment of the audience was most favorable. Such expressions as this were heard, "Your show was wonderful," "The best show I ever saw," "I wish we could have one more often," and many others of like nature.

One of the most outstanding events of North Sevier Stake was the M Men and Gleaner Girls' banquet, which was given in Salina Second Ward banquet hall. The Stake Presidency, Bishoprics, M. I. A. executives, and all M Men and Gleaners were guests at this banquet. 230 were served. The color scheme was carried out in Green and Gold, and some of the Junior Girls from the different wards acted as waitresses. A delightful program of toasts, singing, and reading were given by the young women and men during the evening. The banquet will ever remain as one of the outstanding events of the year.

At Grantsville, Utah, a Black and White Ball was held. A plan was worked out where every ward in the stake elected a queen, some by vote and some by ballot, as they chose. These queens were in attendance at the dance and the ward having the largest number of enrollment present was awarded the honor of having their chosen girl crowned Queen of the ball. Lake View Ward, the smallest of the stake, had hired a large bus and had brought the entire enrollment of the M. I. A. ward to the hall. A percentage of 107 were present at the dance. The extra seven were guests who were not enrolled in Mutual and so Lake View justly won the honor of crowning their entry as Queen of the M Men and Gleaners' Stake Black and White Ball.

Moapa Stake M Men and Gleaners united in a fine spirit of cooperation for their first M Men and Gleaner banquet. Due to the scattered condition of this stake and the handicap of the distances between wards, it was an outstanding success, for all of the wards were represented and a delightful time was had by all present.

Liberty Stake have so welded their Gleaner and M Men organization together, and they are working so cooperatively, that we have had a song submitted and composed by Irma Johnson and Vivian E. Beck.

Space will not permit printing the reports which have come to us from many other stakes, but we are happy that this joint work of M Men and Gleaners is going over so beautifully. Much success for your summer work together and to your plans for next year.

North Davis Stake selected the theme of "Trees" for their banquet, and in every detail the idea was carried out beautifully. The tables were lovely centered with small trees made of ferns and flowers, and at each plate was a rose; the deep punch glasses had small trees rising in them—a sprig of mint anchored to a gum-drop. Toasts appropriate to the occasion, music, and a most delicious meal preceded dancing. With every phase of the affair well prepared and worked out, a most delightful evening was spent at the M Men-Gleaner Banquet.

Salt Lake Stake Gleaner Banquet

THE lovely story of Ruth from the Bible was an ideal theme for the Gleaner Banquet of Salt Lake Stake, which occasion offered a very appropriate time to recall to the minds of the girls the origin of their appellation, "Gleaners." No greater tribute could have been paid Ruth's memory than that presented by LaRue Carr Longden, authoress of the toasts, and the unique way it was put over delighted everyone.

A glittering sheaf stood high on a platform, and as each toast was given, all embracing Ruth's distinctive characteristics, a corresponding banner was placed in the top of the sheaf. There were nine in all—loyalty, devotion, industry, diligence, obedience, faithfulness, sincerity, kindness, and love. The last was very forcibly brought out and consequently reigned triumphantly above all the other attributes. Climaxing this came the appearance of Ruth herself, spotlighted, with a thrilling message for the youth of today.

As favors each girl received a booklet, "The Story of Ruth," covered in green with gold lettering, each boasting a silky yellow cord.

The long festive tables were a colorful array of yellow daffodils and candles in green bowls and holders. Attractive shell-like containers of green and yellow mints and twisted stick candies were an added feature. The hall, finished in green and cream, accentuated the color scheme and enhanced the whole picture.

One thing that especially thrilled the girls was the thoughtfulness of the M-Men in sending a beautiful basket of flowers which adorned the head table.

M MEN

The Leprosy of the Soul

By D. P. Woodland—M Men Leader

THE interesting and instructive article on leprosy appearing in the August number of the *Improvement Era*, brings to my mind an experience with a group of Lepers in Tokyo, Japan, the lesson of which I should like to pass on to the youth of our Church

The incident occurred in the autumn of 1906, while I was laboring as a missionary in Japan.

I had been out tracting all morning, and as I went from door to door, I observed that the houses were getting farther apart and were becoming less attractive, but I continued my work without giving the matter any particular thought. Suddenly I was startled by the approach of a group of children, dirty, ragged and filthy beyond description. They fell to their knees as they surrounded me and placing the crowns of their heads on the ground, as is their custom, pitifully begged for money. As soon as I could collect my thoughts, I realized where I was, for only a short distance away was a group of tumbled-down shacks, dirty and unkept, the houses of the Lepers. It was from these houses that the poor children had come to beg. This condition was the opposite to the well-kept quarters at Carville, Louisiana, described by Dr. Daines.

I had seen these Lepers before, for not infrequently had they stood at the gates of the parks, or perched themselves up on some elevated place, exposing their afflicted parts and begging, as only the poor of the Orient are wont to do, as the crowds pass by.

I gave the children the few pennies that I had with me and sorrowing for their condition turned and hastened away. I walked several blocks before halting or even looking up, but when I did raise my eyes, what a different sight met my gaze. I was on an elevation overlooking the most attractive part of the great oriental city. The streets were decorated with a thousand types of lanterns, music came from many parts of the district, and girls in gaily colored dresses fluttered about. Men and women in rickshaws crowded the streets. An atmosphere of gaiety was everywhere present, which was a contrast to the scene from which I had just fled. I was startled, as I looked upon the scene.

Slowly I became conscious of my whereabouts, for in large Japanese characters, I read the name "Oshiwara," and realized that I was looking upon the Red Light district of that huge city, where it is reported, more than sixty thousand women and girls are sold into sin a thousand times more deadly than leprosy, yet not a tear seemed to be shed for them.

As I stood there that day, I understood as never before the words of the Lord as they came to my mind, "Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul." (Doc. and Cov., 101:37) This truly was the greater affliction, the leprosy of the soul, and the thing to be dreaded.

We, of course, admire the work of science and the brave, good men and women who are doing so much to relieve suffering of the body, and overcome the diseases that bring such agony and distress. Their value cannot be calculated, but there is also a field even more far-reaching and important, and into which we all can enter. It requires no expensive laboratories and equipment, neither scholastic nor scientific training, only a willing, sincere, prayerful heart, and a determination to live our religion as it has been revealed. This field is the fight against the deadly sin of unchastity, the real leprosy of the soul, which is a thousand times more prevalent than the leprosy of the body.

If we want to make a name for ourselves, if we want to be numbered among the truly great, this field bids us enter. We need not travel beyond our own doors. In our own hearts we must commence the fight; we must master ourselves; close our ears and hearts to the so-called modern thought, and in its place plant the old time truth of chastity. We should realize that God spoke truly when he declared that the sin of unchastity was one of the most soul-destroying sins, surpassed only by the one great sin, "Murder," and conversely the most desirable thing in all the world is a chaste man or woman.

Angelus Gleaner Girl Banquet

ON January 27, 1934, approximately 350 people were gathered at the Tenth Annual Election Banquet of the Los Angeles Stake Gleaner Girls. The group consisted of Gleaners of the Stake and their mothers. Among the honored guests were the Los Angeles Stake Presidency, M. I. A. Presidents, M Men President and advisor and the Hollywood Stake Gleaner officers.

The theme of the Banquet was "Fruits of Gleaning." The tables were very simply but significantly decorated. Kernels of wheat were scattered down the center of the table and black bowls filled with fruits constituted the center pieces. The cover of the program was made of shiny black paper, upon which was a figure of gold.

A beautiful figure of a woman holding a sheaf of wheat in one arm stood against a lovely background of clouds and blue sky. Modernistic panels formed like worlds were at her feet. Various shaped panels were around her and represented the obstacles and trials that are experienced through life. Three large golden horns pointing from a far corner of the setting portrayed inspiration. The expression in the outstretched arm of the golden-haired Gleaner was one of hope and faith. A splendid effect was created by the colored lights that illuminated the setting on the stage, thus symbolizing Eternal Womanhood.

Some very clever ideas were carried out in the Nomination skits. The victorious presidential candidate was carried on the stage in a large box lined with tissue paper and presented as a gift to the Angelus Gleaner Girls for the coming year.

A group of about twenty-five M Men selected from the wards served and made a very attractive group of waiters attired in white jackets.

The out-going officers were the recipients of a beautiful corsage of roses presented from the M Men of the stake.

GLEANER COMMITTEE, LOS ANGELES STAKE

GLEANER GIRLS

Gleaner Summer Projects

FREEDOM of choice comes with the summer program. The project which will make the hours the Gleaners spend together most worth while and happy is the one they should choose. Suggested projects are:

JOURNEYS INTO NATURE

Organized hikes into the surrounding country. Besides the social features, make a specialty of the study of birds, flowers, trees and rocks. The best informed person in these individual lines to accompany and instruct the group. This may be a joint M Men-Gleaner project.

FALL FLOWER SHOW

This to be a culmination of Gleaner groups planting and cultivating flower gardens around their homes. Gleaner and Junior girls might participate jointly in this project.

TREASURES OF TRUTH

Some of the most prized "Treasures of Truth" books have been the result of summer work. Making covers and division sheets together is a delightful pastime. Planning the finest possible ward book and making that plan a reality is a soul-satisfying activity. Comparing experiences gathered for individual books is both interesting and stimulating. One successful leader has social evenings with her Gleaners, the ticket for admission being a contribution for an individual book or one for the ward book. In the plan for next season gathering "Treasures of Truth" will be considered only incidentally. Therefore, this summer the thousands of girls who have books in various stages of completion should gather up the loose ends and make their books as complete as possible. The General Office has received many requests for division sheets. Photos of two such sheets appear on this page and copies may be secured at 5c per sheet. If the demand warrants sheets will be made for all ten divisions.

MAKING A TEMPLE SUIT

A Gleaner group conceived the idea of making and having as their own a Temple suit of beautiful materials with finest workmanship, which each girl would be privileged to wear at the time of her marriage in the Temple. After use this suit was carefully placed in blue tissue paper to preserve its whiteness. It is considered a sacred treasure of the group.

A TROUSSEAU IN THE MAKING

The following is adapted from a project successfully carried on for the last three years by Mrs. Madeline Sessions among the Gleaner girls of the Pocatello L. D. S. Institute:

Gleaner years are hope chest and trousseau years. Thoughtful preparation is conducive to thoughtful marriage consideration. Every girl and woman should know how to sew. It is profitable, practical and economical. It provides interesting application of art—beauty and skill in dress and surroundings.

The project should include work for the individual and work for the group. Each girl could make at least three articles which would be desirable for her own hope chest, one of which would be a personal garment. The girls would meet, individual work be displayed and ideas exchanged. The members could take turns as hostess. The group project selected could be the making of a beautiful quilt. The price of the materials for the quilt could be divided among the group.

A day early in September could be selected for a "Trousseau Party," at which time the completed articles would be displayed. These might include dresses, pillow cases, lingerie, rugs, luncheon sets, etc., made by individuals and also the completed quilt. Light refreshments could be served. The Gleaner girls, their mothers and friends of the Gleaners could be invited.

The group as a whole should decide the disposition of the quilt. It might be given to their first bride, be sold and the proceeds used within the group, or disposed of in any manner which would be most stimulating. (See reports of Banquets on pages 301-302.)

FIRST AID

First aid training makes an individual safety conscious; it equips him with sufficient knowledge to determine the extent of injury and to give intelligent treatment before the services of a physician can be secured. Many lives have been saved through application of proper first aid principles. The series of First Aid lessons which appeared in the 1933-4 Gleaner Manual is being published as a separate pamphlet and can be secured for 15c per copy at the General Board Office.

TOURNAMENTS

Achery (Vanguard Handbook will give rules and regulations for conducting such a tournament.)

Tennis (See any book of Tennis rules.)

Since the summer project is optional, you may choose one from this suggested list or you may select one of your own choosing. At the completion of your summer project kindly send us a report of its nature, how carried on and the results obtained.

From the *Millenial Star*, January 26, 1856, was a letter written the previous October in Salt Lake.

"A stone lion, the size of life, most beautifully and correctly sculptured by Brother William Ward has been elevated to its position on the battlemented porch at the south end of President Brigham Young's large family dwelling, which is immediately west of and connected with the President's Mansion, and the Governor's, President's and Tithing Office."

VANGUARDS

Archery Finals in June

THE third annual Church-wide archery championships will be held in Salt Lake City in connection with the annual conference of the M. I. A. June 8, 9 and 10. The archery finals will be held Saturday, June 9, at 1 p. m.

The entries in the finals from each scout council will be a team of four vanguards, in target, three high men in target, clout and flight. The same entries are to be made for Vanguard leaders. Each council is to be allowed one group of entries as listed above for each 400 registered Vanguards.

Suitable awards are to be made to winners in all classes. All entries are to be made through the scout councils in the Teton Peaks, Eastern Idaho, Cache Valley, Ogden Gateway, Salt Lake, Timpanogos and Bryce Canyon councils. All Vanguards in other areas are to send their entries to the Vanguard committee of the General Board of the Y. M. M. I. A., 50 North Main St., Salt Lake City, Utah.

Logan Vanball Team Good Sports

THERE is victory in defeat if a team plays the game fairly, wins the respect and approval of opponents and spectators alike, and comes through the contest with individual and team morale high. This is exactly what happened when Vanguard Troop 105 of Logan 5th Ward lost the Church-wide vanball championship this year. A splendid group of clean sportsmen, always gentlemen, this team won the hearts of the spectators and officials and the respect of their opponents.

The Logan team won all its games except those with the champions from Emigration Ward, finishing in second place.

Summer Program for Vanguards

SUMMER is a time of leisure for many Vanguards. For all it is a time of relaxation and change from the usual program. It is important that any free time and some time that can be made free be filled with wholesome, worthwhile activities. These are some of the activities suggested for Vanguards during the coming season: Fathers and Sons' outings, historical marker ceremonies, athletic meets,

VANGUARDS, LOGAN 5TH WARD, TROOP 105
Bottom row: Delbert Nebeker, Walter Gardner, Junior Hall, Capt.; Steven Ellis, Bill Thomas.
Second row: Ed. Izatt, Madison Thomas, Dean Jeffs, Verne Hirgle, Horace Smith.
Back row: Henry Abischer, leader; Irving Fiste, Manager.

camping, hikes, horseshoe and tennis tournaments, outdoor vanball leagues, Vanguard week in scout camps, waterfront programs, etc.

Vanguard commissioners and leaders should plan correlated programs now in order that proper arrangements can be made for an appropriate summer program. All programs should be arranged in cooperation with activity plans of the Aaronic Priesthood.

Legend of the Arrowhead

VANGUARD commissioners and leaders who expect to attend the June conference of the M. I. A. should complete plans at once for displaying the Legend of the Arrowhead compiled by their troops. Some decidedly interesting books are promised and the committee is anxious to make a display that will add impetus to the movement to make a permanent record of Vanguard activities. Where leaders cannot come themselves arrangements should be made to send the books for the exhibit with someone who may be coming.

Ship Ahoy! Idaho Falls Vanguards Conduct Sea Scout Ship

WITH Skipper Rulon Doman at the helm the sea scout ship whose home port is the 4th Ward at Idaho Falls in the Teton Peaks council is making real progress. The sea scout ship is now more than a year old and is the center of interest in its territory. While small in size the group is following the sea lore program faithfully. There are now five or six sea scout ships organized among the Vanguards of the Church.

Demonstrations at June Conference

DEMONSTRATIONS of successful work in the Vanguard program will be featured at June Conference. Vanguard Leaders who attend will get a new vision of the movement.

SEA SCOUT SHIP "GAVIOTA," IDAHO FALLS, IDAHO, TETON PEAKS COUNCIL, ALL EAGLE SCOUTS
Left to right: Marvin H. Cook, Geo. Wm. Charlesworth, Joseph Tarbet, Vern M. Brown, Robert H. B. Dahlstrom, Jack K. Belnap, Rulon W. Doman, Skipper.

JUNIOR GIRLS

IF "well begun is half done," as the old adage has it, the other half must be the ending well. By this time of year many Mutual Improvement Associations are so near the end of their season's schedule that they almost feel that it is over; and for them it *is* over, for only through direct and devoted effort can the last few weeks of M. I. A. hold up to the standard of the earlier months. Spring fever sets in here as well as in other ways.

Junior leaders, what can you do to hold the last few weeks on to a glorious finish? Many wards make activities so interesting that every girl wants to see everything that is going on, whether she participates or not. Mothers and Daughters' evenings are successful in the spring; some classes invite their mothers in simply to share in the discussion of the manual lesson. Try to help the girls to realize that not until the M. I. A. sessions have ceased are they to stop coming.

A Word of Appreciation

THE Junior Committee of the General Board extends to Junior leaders and girls their sincere appreciation for the beautiful way in which the program has been conducted in Junior classes the Church over. It is no easy matter to hold the interest of girls of this age, who are bubbling with life and all the newness of emotional awakening; but it is one of the important tasks of the Church. Thank you, loyal leaders, for your careful and prayerful work; and thank you, Junior Girls for your sweetness and devotion.

Spring Festivals

OF particular and increasing interest to Junior girls and their leaders are the lovely Spring Festivals which have come to belong to this group. Many wards and stakes are just beginning to awken to the delight of such an occasion; others have been participating in them for years, but find new joy and triumph each year in new ideas put over in a clever manner. Read the report in the April *Era* of the plans of one stake for their Festival; write in to tell of yours for other groups sometimes need the help that you can give. To have a central theme around which the decorations, program and refreshments revolve seems to be a successful plan. One stake used the "Hobby" idea, in which each table was decorated to represent an activity dear to the hearts of girls, and costumes and program matched; another stake used the "Travelogue" theme, with various countries represented at different tables; still another used the "Question Box," with every detail worked out as questions and question-marks. The rose theme, the idea of butterflies in spring, a musical idea and the Maypole thought are others which various groups of girls have used with success. Make the Spring Festival so happy an occasion that every girl will sing from the depths of her heart, "O, it's joy to be a Junior girl!"

Sixteen

Wait? How *can* I wait any longer?
Each day is an eon, it seems.
I've waited in vain for long ages,
Waited and fashioned my dreams.

Patience? How *can* I have patience?
And can patience make hope spring anew?
If I waited and waited with patience
Would that make my dreams all come true?

—*Dot Schofield, a Junior Girl.*

Summer

EVERY Junior leader who has the welfare and happiness of her girls at heart has wondered sometime or another what she can do during the summer to keep in touch with the girls, and know something of what they are doing, now that so many hours of leisure are theirs. It is not always easy to be with them—vacation trips and other visits and departures make it sometimes impossible. But there are ways of letting them know that you are interested in their activities; that you are keeping interest in them alive, and spending some of your time thinking of them.

Now is the time that Junior leaders might sow seeds which will ripen and flower into summer-time activities which will solve some of the problems of spare time. Plan a system of work; plan some ways of keeping the girls interested in each other; try to get them to catch a glimpse of the triumph of creative accomplishment.

Sewing is an art which many Junior girls have not as yet made their own; could something be done in your ward to spur them on toward learning and putting into practice sewing ideas? This is a season when every costume, dark or light, is made more lovely and girlish by the addition of collar-and-cuff-sets; frilly organdie or lawn ones; dignified linen or pique ones; smart satin or crepe ones. What charm there could be in new collars and cuffs for every Junior girl! Patterns are so easily obtainable and so attractive; but sometimes the matter of finding a pattern is enough to discourage a girl from beginning such a task. For that reason the General Board will send, free of charge, a pattern of a collar which every girl might make during some of the lazy summer hours. Send a stamped, self-addressed envelope and the pattern will be forwarded. Then be yours the task to see that it is made to fulfill the measure of a pattern's creation—guide a girl into the making of something which will give her two things—the joy of creative work and a new frill to add freshness to an old dress.

More Summer Suggestions

WHY not try to make social summer groups out of Junior classes? Girls of the age of Juniors are intensely concerned with other girls and their affairs; to meet together regularly would be to provide a stimulating, delightful avenue of activity.

The girls might divide into threes or fours to provide refreshments in turn; to prepare the food with their own hands would add still another point of interest and value. While some girls sew, others might be appointed to read aloud, tell a story, give a book review, lead in a discussion of current events or prepare interesting programs along any line chosen.

Especially recommended is the consideration of moving pictures which the girls should be taught to give. No longer can we hope to prevent young people from seeing pictures; our only hope is to try to prevent their being harmed by what they see. A girl who can analyze a picture and pick out of it what is true and what is false will not be influenced to the extent that one will who sees a movie unthinkingly and absorbs all she sees. In the April *Era*, "Lights and Shadows on the Screen," is to be found a series of questions which should be asked concerning every picture viewed. Make occasion during the summer to have the girls discuss current pictures according to that outline; from their own analysis you will be able to learn much of their attitudes; and you can give help when you feel the need of it.

Since gardening has been a particular project of Juniors for years, try to do worthwhile things in this line during the summer.

SCOUTS

Scout Games

Circle 1st Aid Relay

Have each patrol stand in a circle. By using candidates and leaders they can be made equal in numbers, being sure that the total in each patrol is an uneven number. Hand each patrol a triangle bandage. Suppose each patrol has seven in it. At the word "go" No. 1 ties a triangle hand bandage on No. 2. Then No. 3 takes it off No. 2 and puts it on No. 4. Then No. 5 takes it off No. 4 and puts it on No. 1, then No. 2 takes it off No. 1 and puts it on No. 3, etc. By alternating thus when the bandage has been around the circle twice it is finally tied on No. 5, who holds up his hand indicating that his patrol is finished. Each Scout has applied the bandage, removed it, and had it tied on him. Everyone is on his honor to tie a square knot. Other bandages besides the hand bandage can be used.

Oath and Law Puzzle

Secure copies of the Scout Oath or Law or both by typing or mimeographing or even write them out. One copy for each Patrol is enough. Cut each copy into several pieces (about the same for each) and place all the pieces for each in an envelope. Hand each patrol an envelope and at the word "go" each patrol properly assembles its puzzle. First one through of course wins. Its virtue lies in the fact that Scouts must read the Oath and Law which is a good thing.

Scout Badge

Prepare by tracing or some other way enough large pictures (about 6 inches high) of the Scout Badge. Cut them up as in the Oath and Law game puzzle, put them in envelopes and have the patrols solve them.

Stalking the Leader

One of the troop leaders or someone who can recognize every member of the troop is given five or ten minutes to locate himself in a wooded or brush covered area. At the expiration of the time all members of the troop stalk the leader. They move as close to the leader as possible without being recognized. If they get within ten or fifteen feet without being recognized they are winners. If they are recognized at any time while the game is in progress by the leader they must go back and start again. Or at the expiration of a certain time the leader might give a signal and all stand. The scout closest to the leader wins.

Time for the leader to locate himself and distances for winners, etc., must be determined by the nature of the area in which the game is to be played and the experience of the players. Although the leader's whereabouts is unknown he must not be concealed. Try it. It's a great game.

* * *

Books Scout Masters Will Find Helpful, A Bibliography Furnished by Philo Farnsworth

Coe, George H., "Education in Religion and Morals," New York, Fleming H. Revell Co., Chapter XIV.

Fiske, John, "The Meaning of Infancy," New York, Houghton Mifflin Co.

Gessell, Arnold, "The Pre-School Child" and "Infancy and Human Growth," New York, Macmillan Co.

"Handbook for Scoutmasters," New York, Boy Scouts of America, Chapter X.

Nordsworthy, N. and M. T. Whitley, "The Psychology of Childhood," New York, Macmillan Co.

O'Shea, M. V., "The Child, His Nature and His Needs," Valparaiso, Indiana, The Children's Foundation.

Thom, Douglas A., "Everyday Problems of the Everyday Child," New York, D. Appleton Co.

* * *

Excerpts from "Account of Hike"

By Richard Pratt, Member of Troop 68, Salt Lake Council, Boy Scouts of America

WHEN we left we didn't find much to look at but as we went on farther up in the canyon our observations became more interesting, and we saw more things of interest than we did on previous hikes. I had not on other hikes taken notice of so many things, and did not know there were so many things of interest in our own locality. I always wanted to go to more distant places and see the interesting things that I had heard so much about. That is the way with us boys, we want to explore and see the sights of the distant places before we have taken much notice of the closest places."

* * *

"We hiked the mountain until we reached above where the sun cast a shadow on the mountain, and sat down a while to notice the scenery—the opposite mountain, a contrast between the green trees and white snow, the eastern mountains and road below, the large rock formations above our heads, and the pass between the mountains on the west, and the western mountains beyond the valley.

"I wrote this poem from observations I made and from thoughts which I had while on my hike:

"I love to see the lakes and streams
And the beauty of the trees;
I love to hear the birdies sing
Their sweetest melodies;
I love to see the breezes rock
Trees and bushes to and fro.
Where else can you find such beauty
As in our Mountain Home?

"In summer time I like to watch
Boys and girls at their play
Among the bushes and the trees,
All through the live-long day.
I think of an enchanted land
With fairies all at play.
Where else is there such beauty
As in our Mountain Home today?

"In Autumn I like the beauty
Of leaves and flowers of every kind,
Red, yellow, orange, and gold—
No better sight could we find.
The dying plants and flowers
Blend into colorful hue;
The leaves of trees and bushes
Have a beautiful color, too.

"In Winter the snow-capped mountains
Reveal a wonderful sight;
The valleys also are enshrined
In a blanket of beautiful white.
It transforms the deadness of the trees
Into a magnificent sight,
Covered from top to bottom with
A blanket of pearl white.

"Then comes the sunny Springtime,
Whispering through the trees,
Blowing away the winter chills
With its soft warm breeze.
The green grass peeping through the ground,
The buds on trees and flowers,
And the beauty all around,
Come with the April showers.

"I've heard of distant places,
The beauty that surrounds
The wonders of the outside world
Where the beauty is found.
But to the North, South, East, or West,
Wherever we may roam—
Where else will we find such beauty
As in our Mountain Home?"

BEE HIVE GIRLS

Thoughts for Bee-Keepers

SUMMER time is a glorious opportunity given you to bind together the friendships of the Bee-Hive Girls and win real friends for yourself.

A True Friend—

1. Is sincere.
2. Never betrays confidence.
3. Stands up for her friends.
4. Delights in seeing her friends prosper.
5. Never presumes or imposes upon her friends.
6. Remembers only the good about her friends.
7. Is frank, diplomatic, and does not hurt a friend's feelings.
8. Does not forsake a friend.
9. Is forgiving.
10. Is not swayed by circumstances.
11. Has faith in her friend.

"There is nothing quite so hygenic as friendship; to love and be loved means even pulse, clear eyes, good digestion, sound sleep, success."—*Elbert Hubbard.*

Business

JUNE Conference will soon be here. A happy time of giving and getting and exchanging of ideas and suggestions is expected.

The tests for the Bee-Keepers Service Awards are ready. Have you taken them?

Where possible awards will be made at June Conference. Those who can not attend will receive theirs at the fall convention.

Please send in the names for the Honor Roll. There are names of Bee-Keepers who have served more than three years at any time in the Bee-Hive department. Confer with your Young Ladies' Stake President.

THERE will be an art display at the June Conference. Each stake is entitled to display three articles. They must be the work of the girls and demonstrating the practical use of their symbol. Someone should be responsible for bringing and returning the articles.

Suggestions for Summer Work

I. To improve the health condition of the Swarm by following any of these suggestions:
   a. At least two summer hikes or outings. Let the girls do their own planning but see that every detail is worked out. First of all it must be fun, then it should be profitable through filling some cells pertaining to the sky, clouds, stars, flowers, out-of-door cooking, trees, shrubs, swimming, fishing, horseback riding, etc.
   b. Have the girls learn to swim and practice life saving.
   c. Proper constructive work on improving the diet and mental attitude.
   d. Grow your symbol.

II. Render Service:
   a. Being acquainted with, and rendering First Aid
   b. Do some project work for old folks or sick (cleaning yards, homes, gardening, taking some dainty for them to eat.)
   c. Make a quilt top and donate it to the Relief Society or your Summer camp home.
   d. Hem dish towels or pillow cases and donate them to your summer home.

III. Earning money for Bee-Hive expenses by—
   a. Caring for little children.
   b. Planting and selling produce.
   c. Making craft articles and selling them.

IV. Earning Bee Lines and Merit Badges. Keep a careful record in the Honey Comb and improve its appearance by applying your symbols in it.

The Summer Camp Bulletin which can be purchased for 10c at the General Board office has many helpful suggestions in it.

From the Field

IN the Rainbow Swarm of Emerson Ward, Granite Stake, is a Bee-Hive girl—Margaret Sevey—who has an interesting record; in attendance her record is perfect for two years; in addition to earning all her Bee-lines and Merit Badges, she determined to fill half of the structural cells, or 274 cells, 200 of which she has completed. As a builder, she won the prize for the best scrapbook, since which time she has improved and added to the book until it is far more interesting than it was then. She is applying her symbol in an original design to a quilt with pillow cases and scarfs to match, the idea being a blue pond on which floats water lilies and green leaves. On swarm day she will receive not only her graduation certificate but the dainty ring which shows that she has attained the desirable goal of becoming an Honor Bee-Hive Girl.

The Mt. Ogden Stake Rally

THE Mt. Ogden Stake held a delightful rally, March 12. There were about 400 Bee-Hive Girls who made their formations and received Bee Lines and Merit Badges which they have earned the past two months. The Bee-Keepers of the stake about 30 in number, have formed a swarm and also received their Bee Lines and Merit Badges.

Each swarm sang an original song. Home made candy made by Bee-Hive girls was served as refreshments.

Visiting members of the General Board were General President Ruth May Fox, Bee-Hive Chairman Sarah Cannon and Bertha Tingey.

The exercises were in charge of stake Bee-Keepers, Caroline Adams and Ester Stewart.

The Prague Bee-Hive Girls of the Czechoslovak Mission

THE Czech Bee-Hive girls, true to their name, are as busy as bees. They do their part in every monthly Mutual social. In January they took an active part in the Mutual Masquerade, one of the ladies capturing the first prize with her Charlie Chaplin attire and perfect Charlie Chaplin behavior. In December they helped brighten the Relief Society Christmas Bazaar with their merry and colorful number, "The Wedding of a Painted Doll." They found a copy of this popular American number in the Mission Home, translated the text into Czech, originated their own dance steps, and spiced it all with a good, snappy dialogue. In November they surprised even the missionaries with a number called, "A Fly Rendezvous," in which the conversation between two fly lovers was so witty that it brought forth tears of laughter. Last October they presented a short sketch, "The New Teacher," which humorously portrayed the coming of a new English teacher into a Czech school for girls. They have enriched every program with several Czech folk tunes. Now they are busy preparing for the first Mutual dance evening. Idle? Never. The Czech Bee-Hive girls scatter sunshine and mirth wherever they go.

Submitted by *Martha Gaeth.*

M. I. A. ACCOMPLISHMENTS DURING FEBRUARY, 1934

Stake	No. of Wards in Stake	No. Reporting		No. Wards having increased their membership 10% over last year.		No. Wards whose average attendance is 2/3 or more of their enrollment.		No. Wards having completed class discussions and activities to date.		No. Wards having given special attention to Department Projects.	No. Wards conducting during the second period activity program groups in:						No. of activity groups having appeared in public demonstration in:					No. Wards having conducted a Valentine Ball.	No. Wards having held the Sunday evening joint session in February.	No. having used Era Program.	How many of the Stake events have been conducted for Senior Departments?
		Y. M.	Y. L.	Y. M.	Y. L.	Y. M.	Y. L.	Y. M.	Y. L.		Drama	Dancing	Music	Public Speaking	Story Telling	Conversation	Drama	Dancing	Music	Public Speaking	Story Telling				
Alberta	12	.....	8	.....	.....	.....	5	.....	4	6	4	5	6	5	6	3	6	3	7	5	7	8	6	6	1
Alpine	6	6	6	2	2	2	5	6	6	6	4	4	5	4	3	.....	4	4	6	3	2	4	6	4	2
Bannock	9	4	5	.....	2	1	3	3	3	5	2	3	3	1	3	.....	2	.....	1	.....	1	1	5	5	.....
Bear Lake	11	8	11	2	5	4	8	4	9	7	6	3	5	2	4	.....	5	4	5	2	3	6	9	9	.....
Bear River	12	12	12	1	4	4	5	8	9	8	7	9	7	5	4	1	9	.....	6	1	3	7	11	5	.....
Beaver	6	.....	5	.....	.....	.....	3	.....	4	4	5	4	2	2	3	.....	2	2	.....	.....	3	1	5	5	.....
Benson	14	11	14	.....	3	4	9	11	12	13	10	11	4	5	7	1	9	2	3	1	4	8	14	9	1
Blackfoot	13	.....	7	.....	4	.....	5	.....	5	4	3	3	3	2	2	1	5	1	2	1	.....	2	7	5	1
Blaine	8	3	3	.....	2	.....	1	2	2	1	2	2	2	2	.....	.....	2	1	2	1	1	2	2	2	.....
Box Elder	14	.....	14	.....	3	.....	10	.....	14	10	9	4	8	4	9	3	9	3	8	4	4	9	13	12	.....
Burley	9	.....	7	.....	2	.....	3	.....	3	6	4	2	5	3	2	1	2	3	1	.....	4	5	5	4	.....
Cache	8	7	7	1	1	5	7	7	6	6	5	6	4	1	5	1	2	1	3	1	3	5	7	4	.....
Carbon	13	.....	6	.....	1	.....	3	.....	5	4	3	2	5	1	2	1	4	6	1	1	1	3	6	5	.....
Cassia	5	1	5	.....	2	.....	2	.....	4	4	5	4	5	5	3	.....	3	2	3	1	1	5	5	4	.....
Cottonwood	10	.....	10	.....	1	.....	5	.....	9	10	8	7	6	4	5	2	6	3	7	1	.....	5	10	2	.....
Curlew	7	.....	5	.....	1	.....	4	.....	3	1	3	.....	2	1	.....	.....	2	.....	.....	.....	.....	2	4	3	.....
Deseret	12	8	9	3	.....	3	4	7	6	5	6	.....	4	4	4	.....	5	2	3	4	3	4	9	6	.....
Duchesne	11	2	.....	.....	.....	.....	.....	.....	.....	1	2	2	1	1	1	.....	2	2	.....	1	1	2	2	2	.....
East Jordan	11	.....	11	.....	4	.....	6	.....	10	7	10	8	6	4	2	.....	6	9	6	1	1	8	11	6	1
Emery	10	.....	7	.....	2	.....	5	.....	7	6	3	2	4	1	1	.....	4	5	6	2	2	3	7	7	.....
Ensign	8	8	.....	2	.....	2	.....	8	8	5	8	5	5	4	2	4	.....	3	.....	.....	8	4	8	8	.....
Franklin	11	8	11	1	2	3	7	5	8	7	7	7	4	5	4	1	2	7	3	1	1	4	10	8	.....
Fremont	14	.....	10	.....	3	.....	9	.....	10	10	10	7	8	4	10	3	1	1	8	7	7	9	14	13	.....
Garfield	8	4	7	1	2	1	4	4	6	4	4	3	3	3	5	.....	2	3	1	3	3	5	6	4	.....
Granite	10	10	10	3	2	6	6	5	9	8	6	9	7	1	3	3	7	6	7	2	1	10	10	.....	1
Grant	7	.....	7	.....	4	.....	4	.....	5	5	5	5	6	4	2	1	4	2	6	5	4	5	7	2	1
Hollywood	15	.....	12	.....	2	.....	8	.....	9	.....	10	10	11	8	8	7	.....	.....	.....	.....	.....	7	12	9	.....
Hyrum	10	5	.....	0	.....	4	.....	4	.....	4	5	5	3	1	4	6	4	2	1	6	3	3	1	0	.....
Idaho	7	.....	4	.....	2	.....	.....	.....	3	2	2	1	2	.....	.....	1	2	1	1	1	1	3	4	4	1
Idaho Falls	13	11	13	3	5	4	7	10	12	11	8	8	5	6	4	2	10	5	3	3	3	7	12	10	9
Juab	5	.....	5	.....	.....	.....	4	.....	4	4	5	4	5	3	3	.....	4	3	4	1	4	5	2	3	3
Juarez	5	4	5	.....	2	2	4	.....	3	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5	5	4	1
Kanab	7	.....	5	.....	.....	.....	3	.....	4	.....	3	3	1	2	2	.....	3	1	2	.....	.....	3	5	5	.....
Kolob	6	.....	6	.....	1	.....	4	.....	5	6	4	4	6	2	4	2	4	6	6	1	3	3	6	6	.....
Lehi	7	5	5	.....	.....	3	3	4	5	5	5	5	2	5	5	5	5	5	1	.....	.....	7	5	5	1
Liberty	12	.....	12	.....	6	.....	11	.....	11	12	10	11	7	6	9	3	10	5	3	6	2	8	10	4	1
Logan	11	8	11	.....	3	5	7	8	11	9	8	5	7	3	7	2	1	5	4	5	4	7	7	2	2
Los Angeles	12	10	12	3	3	7	4	10	11	10	9	8	7	10	8	.....	8	1	4	4	3	11	12	9	1
Lost River	6	5	4	1	2	2	4	3	4	3	2	3	1	.....	.....	.....	1	.....	.....	.....	.....	3	4	4	.....
Lyman	8	4	6	.....	4	2	5	3	3	5	3	1	1	4	1	.....	2	.....	1	2	1	1	6	5	.....
Malad	7	5	7	1	1	2	6	5	7	6	5	3	4	3	4	5	3	4	3	4	4	4	7	7	1
Maricopa	10	.....	8	.....	5	.....	6	.....	6	6	5	5	5	6	7	4	5	3	4	3	1	7	8	8	.....
Millard	7	.....	7	.....	3	.....	5	.....	7	6	5	4	3	3	5	.....	4	2	3	1	.....	6	7	7	1
Minidoka	8	3	5	1	1	.....	3	.....	5	4	1	3	2	3	2	1	2	1	2	2	2	3	5	5	1
Moapa	11	10	9	3	2	6	4	10	8	7	7	6	4	4	2	2	5	7	3	3	2	4	6	5	.....
Montpelier	13	.....	11	.....	4	.....	5	.....	9	7	8	7	7	4	5	1	7	3	3	2	2	6	11	10	.....
Morgan	8	3	6	0	3	1	3	2	5	2	3	3	6	1	3	1	2	2	3	1	2	8	6	6	.....
Moroni	5	.....	5	.....	8	.....	8	.....	5	8	2	3	3	1	1	.....	2	2	2	.....	1	2	4	4	.....
Mt. Ogden	8	6	5	.....	.....	4	5	4	5	5	4	4	4	4	4	4	4	4	4	4	4	0	5	3	2
Nebo	9	.....	9	.....	4	.....	4	.....	7	7	5	4	5	1	1	2	7	3	4	.....	.....	3	9	9	2
Nevada	5	6	4	4	1	0	4	2	5	2	3	1	2	.....	.....	1	1	.....	1	.....	.....	3	5	5	.....
North Davis	7	7	7	1	2	2	6	6	7	6	6	5	5	4	3	1	5	2	3	.....	2	7	7	6	1
North Sanpete	6	.....	5	.....	2	.....	3	.....	5	5	3	2	4	3	4	1	2	3	3	2	.....	4	4	3	1
North Sevier	4	1	4	.....	.....	.....	1	.....	3	4	4	2	3	2	4	.....	1	2	3	1	2	4	4	4	.....
North Weber	14	10	12	5	5	5	9	8	10	9	8	1	5	3	9	.....	8	2	4	5	7	4	12	7	.....
Ogden	12	7	12	2	7	6	7	7	11	12	6	6	4	4	3	1	5	4	2	4	1	9	12	7	.....
Oneida	11	6	.....	1	.....	2	.....	6	.....	5	3	4	2	2	2	.....	4	.....	2	.....	1	3	6	6	.....
Oquirrh	6	5	6	.....	1	2	4	2	6	5	6	5	3	4	2	.....	3	5	3	3	3	3	6	.....	1
Palmyra	9	6	9	2	3	3	7	3	9	9	6	2	6	6	6	1	5	2	3	4	4	2	9	6	2
Parowan	11	.....	9	.....	3	.....	6	.....	7	7	8	4	5	4	2	.....	6	4	3	1	.....	8	8	5	.....
Pioneer	11	9	9	2	2	3	4	7	8	7	7	6	1	3	1	1	5	.....	2	1	2	3	11	.....	2
Pocatello	10	.....	10	.....	4	.....	2	.....	9	7	9	9	7	3	8	2	7	3	7	5	5	9	10	10	7
Portneuf	8	.....	6	.....	1	.....	2	.....	4	5	6	5	5	3	3	1	4	5	3	2	2	3	5	5	1
Raft River	4	.....	4	.....	1	.....	3	.....	3	2	2	3	4	3	2	1	3	2	3	1	3	3	3	3	1
Rigby	13	11	7	4	4	4	5	9	6	7	4	3	5	2	1	.....	4	3	3	.....	.....	5	7	7	.....
Salt Lake	13	.....	13	.....	3	.....	7	.....	10	11	12	9	12	8	8	5	8	4	9	9	8	12	9	6	.....
San Francisco	11	.....	6	.....	3	.....	6	.....	6	4	5	4	5	5	4	1	4	3	4	2	2	3	6	5	1
San Juan	3	.....	3	.....	2	.....	3	.....	3	2	3	3	1	1	2	2	1	.....	.....	2	.....	2	3	3	.....
San Luis	3	.....	3	.....	.....	.....	.....	.....	3	3	1	1	3	2	1	1	2	3	2	1	1	1	2	2	1
Sevier	8	.....	7	.....	3	.....	6	.....	7	4	6	4	2	3	3	.....	6	4	2	2	1	3	6	5	.....
Shelley	9	9	7	3	1	3	3	5	6	5	6	2	5	3	5	.....	6	2	1	5	5	3	7	7	1
Sharon	7	4	6	.....	2	1	6	3	6	6	4	4	4	2	2	.....	3	3	2	1	.....	7	6	5	.....
Snowflake	12	6	10	2	1	4	4	6	9	6	5	2	5	1	2	.....	2	1	7	1	4	5	8	7	1
South Davis	8	4	7	2	3	3	4	4	7	4	7	6	6	2	4	.....	6	5	5	3	6	5	7	5	5
South Sanpete	7	.....	6	.....	.....	.....	4	.....	5	4	5	1	3	1	2	1	2	2	5	2	2	2	6	3	.....
South Sevier	8	.....	6	.....	1	.....	4	.....	5	3	5	3	2	1	3	1	3	2	2	1	2	1	6	6	.....
Star Valley	11	.....	8	.....	2	.....	2	.....	6	6	7	8	3	1	3	.....	7	8	3	1	3	11	5	5	.....
St. George	11	.....	4	.....	3	.....	4	.....	4	3	1	2	2	1	3	.....	.....	.....	.....	.....	1	.....	4	4	.....
St. Johns	7	2	.....	.....	.....	1	.....	1	.....	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	.....
St. Joseph	15	4	.....	.....	.....	2	.....	2	.....	3	4	4	4	4	4	.....	3	2	4	4	4	4	3	2	.....
Summit	14	6	12	1	6	2	3	5	9	5	7	5	3	6	4	.....	7	4	1	2	2	2	11	9	.....
Taylor	6	4	6	1	3	4	3	4	4	5	5	6	3	4	5	3	6	6	2	5	5	5	5	2	1
Timpanogos	6	6	.....	1	.....	2	.....	5	2	6	2	6	.....	3	.....	1	1	3	6	.....	1	.....	.....	.....	.....
Tintic	4	3	4	1	.....	1	1	2	3	1	3	2	.....	.....	1	.....	2	.....	.....	.....	2	2	4	4	.....
Tooele	11	.....	7	.....	3	.....	6	.....	6	5	6	3	3	.....	2	.....	2	3	3	.....	1	3	.....	.....	.....

M. I. A. ACCOMPLISHMENTS DURING FEBRUARY, 1934

	No. of Wards in Stake	No. Reporting		No. Wards having increased their membership 10% over last year.		No. Wards whose average attendance is 75% or more of their enrollment.		No. Wards having completed class discussions and activities to date.		No. Wards having given special attention to Department Projects.	No. Wards conducting during the second period activity program groups in:						No. of activity groups having appeared in public demonstration in:						No. Wards having conducted a Valentine Ball.	No. Wards having held the Sunday evening joint session in February.	No. having used Era Program.	How many of the Stake events have been conducted for Senior Departments?
		Y. M.	Y. L.	Y. M.	Y. L.	Y. M.	Y. L.	Y. M.	Y. L.		Drama	Dancing	Music	Public Speaking	Story Telling	Conversation	Drama	Dancing	Music	Public Speaking	Story Telling				
Twin Falls	4	4	4	3	.....	2	.....	4	4	2	3	3	3	1	2	1	2	2	2	2	2	4	4	4	1
Uintah	10	6	10	1	1	3	5	8	9	6	4	6	5	3	.....		3	3	6	6	3	7	10	10	.....
Union	5	.....	5	.....	1	.....	.....	4	5	4	3	3	4	4	.....		3	3	3	2	1	3	5	5	1
Utah	9	.....	9	.....	2	.....	4	8	9	9	8	9	2	8	1		4	2	8	5	4	5	8	6	1
Wasatch	9	.....	9	.....	4	.....	8	7	7	7	.....	8	2	7	.....		5	6	8	.....	2	3	3	3	.....
Wayne	8	3	5	.....	.....	.....	2	2	2	2	3	3	1	1	1	.....	2	.....	.....	1	.....	.....	4	3	.....
Weber	9	8	.....	2	.....	3	.....	6	7	3	2	6	2	1	2		3	4	6	1	4	3	6	.....	.....
Wells	7	7	7	.....	3	4	5	6	7	7	7	5	6	5	6	1	7	4	5	4	3	4	7	8	.....
West Jordan	8	5	8	.....	4	2	6	4	8	7	2	3	3	2	2	1	1	2	2	2	1	2	5	5	1
Woodruff	5	.....	5	.....	.....	.....	1	.....	3	4	6	6	5	2	2	1	5	5	4	2	3	7	9	9	.....
Yellowstone	10	5	9	1	1	1	5	4	8	4	1	.....	1	2	1	.....	.....	.....	.....	1	.....	3	3	3	.....
Young	5	.....	4	.....	.....	.....	3	.....	4	3	3	4	4	2	3	.....	4	1	4	3	3	2	6	5	1
Zion Park	7	4	7	2	2	2	4	4	6	5	6	4	7	4	5	3	3	4	3	4	2	2	7	4	1
Northwestern States	10	10	10	7	7	7	7	10	10	8	3	4	7	6	4	1	2	4	3	5	1	6	10	9	2
California Mission	47	33	40	8	13	17	22	21	32	26	27	20	23	23	19	5	27	19	14	22	17	32	39	37	8
Canadian Mission	6	.....	5	.....	2	.....	5	.....	4	1	1	2	2	1	.....	.....	1	.....	.....	.....	1	2	4	3	.....
Eastern States	8	8	8	4	4	7	7	6	8	3	5	6	4	4	1		1	4	5	4	4	5	8	2	.....
Texas Mission	8	4	4	2	2	3	3	3	3	2	3	1	3	4	3	.....	1	.....	1	1	.....	3	4	4	.....
Northern States	21	11	.....	4	.....	8	.....	8	5	.....	9	8	7	5	6	2	4	2	4	1	1	6	9	4	.....

International Conferences

(*Continued from page* 285)

ing seen the prodigality (as he would have considered it) with which Abram dealt with the captured goods by tithing them to Melchizedek, would come into the conference with some apprehension, perhaps irritation and sullenness. He might well have wondered whether he could get anything at all, yet he would never forget that Lot would be later hunting favors from him (unless he—Bera—was to be wiped out, of which it seems certain there was no indication), and therefore Abram would be put under the necessity of placating him.

It would be probable that during the preliminaries between Abram and Melchizedek, the Amorites—Mamre, Aner, and Eschel—would be assured by Abram that they would be taken care of. This much would be necessary in order that Abram should have their support, or at least not their open enmity. Yet experience in the council tent would have taught the Amorites that even the best intentioned preliminary understandings might go astray in the final "trade out" in the council. So they came to the tent anxious and nervous.

Then Abram's own trained servants must have fastened their eyes upon some choice bit of jewelry, or some trappings for their camels, or pieces of household utensil or equipment, or it may be upon some likely looking maid as a slave. They would surely be expecting something out of this campaign in addition to the recapture of Lot and his household, with whom they had already quarreled and with whom they were most likely on bad terms. One can see them standing about outside the tent, guessing, probably grumbling; more than likely chafing with Lot's herdsmen, bickering and deriding them over their capture, and even quarreling.

WHEN the council opened Bera made his proposal. It was brief, to the point, and understandable.

"Give me the persons, and take the goods to thyself," he said to Abram.

Bera must have had in mind several points:

The goods had already been reduced by a tenth by Abram's gift to Melchizedek; Abram had already dealt with them as his own; and Bera might suppose Abram to be more anxious about wealth than about persons to feed.

Bera would have in mind also that while he might be a king without "goods" (which would come later) yet he could not be a king without subjects; furthermore, he also may have observed some comely maidens and strong men whom he would wish as slaves, for slaves were then a prime kingly consideration and necessity.

Bera may, finally, have decided to attempt to put Abram under some sort of obligation to him by a seeming voluntary surrender of any claim at all to the "goods," to which incidentally he had no right, and Abram's reply indicates that he may actually have had some inkling or suspicion of this last consideration.

To appreciate Abram's attitude and reply it must be remembered that Bera's whole performance—in making any request—was, under the rules of war (and so far as we know the circumstances) both insolent and presumptuous. As booty of war, everything belonged to Abram and his Amorite Confederates.

The record does not show whether Abram took any time to consider Bera's proposal, but the spontaneous character and the categorical nature of the terms of the reply, indicates the response came immediately after the proposal. Abram had his mind fully matured, his course definitely determined. He answered:

"I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that

I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich."

Here Abram surrenders up all his own right to the booty from whatever source, and especially any taken from Bera because he does not wish to be placed under any obligation to Bera. The very terms of this self-effacement indicate the irritation, resentment, and disgust almost to loathing, which Abram felt for Bera: "I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich." One can nearly hear an aside remark from Abram: "I have had nothing to do with you; I shall have nothing to do with you; you are without ability, you are impotent, you are unclean, a subject for God's wrath."

THERE must have come into the face of Bera as he heard this, a look of gloating and greedy satisfaction, for to men of his type the ironical rebuke in Abram's words, the disgust, would be completely lost. Bera would think only of the restoration coming to him, and he would visualize it, as all—everything—that had been taken from him. His was a seeming, complete victory of impudent selfishness; but his triumph was to be but momentary.

Also one can see the despairing disappointment and disgust that came into the faces of Abram's servants that they should take nothing from the conflict, they who made the pursuit and risked their lives for Lot and his household. Over the countenances of the Amorites there must have crept great anxiety: "Is this alien idealist going not only to give up his own rights but to rob us of our rights too?" One might imagine a clutching of weapons, as an earnest of what Bera, or maybe Abram, might have to fear from them if they went from the council tent empty-handed.

But to this general abondonment of right to the spoils, Abram immediately added two exceptions: "Save only that which the young men have eaten." This meant the expenses of the war were to be met from what were "enemy goods" (because taken from the enemy.) That is, the enemy must pay for the war—a principle which Sherman invoked in his March to the Sea, and which lay behind the demand of the Allies, at the end of the World War, the demand for reparations and the cost of occupation of the Rhineland. In other words, Abram did not intend to lose anything by the campaign. However, we must assume that this expense came from the general booty and not from Bera's recaptured goods only. Of this, however, Bera would not at the moment be sure, and one can fancy a glint of hatred in his eye as he sees loom up the possibility that he may lose from that which he expected, in the first moments, to gain.

This reservation might measurably appease the resentment of Abram's servants, though they would still be glowering at Lot's servants and visiting upon them their sarcastic resentment and contempt, but it would leave the Amorites still anxious. But Abram continued, and apparently immediately:

"And the portion of the men which went with me, Aner, Eschel, and Mamre, let them have their portion."

As Abram thus finished his ultimatum—for such it was—it left no loophole for further dickering or trading on the broad outlines; the ultimatum was surcharged with the sense of dominating power and high moral purpose of the speaker. One can see the relief that came to the Amorites and hear their murmurs of approval as Abram thus closed the negotiations; one can feel that the glint of hatred in Bera's eye has now become a glower of rage as he sees his rivals, the Amorites, taking from that which had been his; for Abram exempted nothing from the toll that was to go to his allies, it embraced Bera's goods also. Abram's servants had only the consolation that from the king that harbored Lot and his servants something had been taken.

As Abram rose and in power and dignity walked from the tent, the conference was over, for while there was left the division of the spoils among the Amorite allies, the principles had been laid down, the details only were left. Abram had finished.

THE dramatics of the conference were perfect; they showed Abram a great dramatist. He played with Bera as Portia played with Shylock; but Abram's play was real, the other a figment of the poet's imagination.

But Abram had shown himself more than a dramatist. His campaign, short, brilliant, successful, had shown him a surpassing military leader. His conduct at the conference had demonstrated his genius as a diplomatist; no conference (ancient or modern) was handled with greater skill or wisdom. The principles which underlay and guided his diplomacy marked him as a great statesman. Out of all the courses that were open to him—and they were many, and, as we have seen, alluring—he chose the right course judged in the light of history. This is an achievement few men can claim in all the record of the world. Abram had put behind him ambition, thirst for worldly power and dominion; he had chosen not the empire of the flesh but the dominion of the spirit. Finally, and most importantly, he had met the wishes of the Divine, for:

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."

So ended the first international conference. Abram, by his self-denial in the division of the war spoils and in the readjustments of world power, became the forerunner, by some 4,000 years, of an America at the peace-table of Versailles.

A word or two may be said of Melchizedek—"the king of Righteousness." This is the sole instance in which he appears in Biblical history. Of this appearance we know only that he was king of Salem, that he "brought forth bread and wine" for the delegates (as we would say) to the conference, that he was "a priest of the most high," that he blessed Abram, and that Abram gave him tithes. We also know that he conferred upon Abram the priesthood which bears his name. Yet has his name lived, revered and honored. On the spiritual history of the world, he has exercised a great and far-reaching influence. The Psalmist sang: "The Lord said unto my Lord * * * thou art a priest forever after the order of Melchizedek." (Ps. CX:1-4.)

Size of a Lady

(*Continued from page 263*)

—do things just like this. But I'm in need of company tonight—your company, Florrie. You're so—reassuring."

She waited. His clear, candid, pleading eyes were on hers; a trace of worry in them for fear she would be offended.

"Mac knows me," he urged, "quite well. We've been good friends almost always. But he's never here when I come, to make a formal introduction, if that's what worries you."

"No, you always come late. Mac leaves after the seven o'clock receipts are counted up. Do you really know him well?" She was wavering.

"Like a brother. We covered a good share of the world together at one time. I promise you he'll vouch for me. And you must admit, Florrie, that a credential from Mac means something. Will you put on your hat, and go along tonight?"

"I can't—tonight." First she wanted to talk to Mac. It was impossible to doubt him, looking at him, but—. Florrie's weekly mail never lacked its burden of horror stories, warning her of what happened to young girls alone who went out with strange men in the city. Be careful! She looked strong and palpitating and very young in her refusal. "I—I have other plans. But maybe some other night soon?"

Mutual disappointment and longing gripped the room, reduced the walls to cold and heavy pillars that leaned and must be supported by themselves.

He looked quietly, with long search, at her own sweet, dreaming face.

"Some night soon, then. Let's make it before long."

After that, night after night she looked for him to come, with her best shoes waiting in the locker and a vial of expensive perfume carefully packed in cotton and put away for their first "date."

She had not talked to Mac after all, and now she was glad of it. The thought had wrung her with unworthiness, in the face of Brien's candor and unmistakable rightness, to require a confirmation of her own sure faith. She simply waited.

But he did not come. She might wait and wait. Powder her nose and comb her pretty waved hair and scrutinize her nails while the other three whisked off their aprons and scampered, hailing goodnights, toward the rear exit and the waiting young men.

Now, it was no use talking to Mac. He was not coming back. She should have gone in trust when he was here.

Florrie no longer regarded banana cream pie with eyes of anguished resistance. The very swallowing of food had become for her a difficult negotiation. Savory gusts from the kitchen made her turn away; and sweet, feathery desserts appealed to her palate no more than the plates on which they were served.

FLORRIE had lost the young man—Brien—and, from her little waitress' corner, was looking for him without cease. She looked for him when she went out the back door—last one, always—and did not find him watching for her coming. She looked for him to somehow find out where she lived, and miraculously appear, rapping at her door, telling her how diligently and ardently he had been seeking her. In the nights, unsleeping, she tried to rend the blackness to find him and tell him how she had missed him, longed for him. She existed in a static agony of disappointment and arrested dreams.

She remembered little words of his, and adjured herself that he had never said them, trying to build with her mind's sheer strength, a wall against the light. She envisaged the tired young plea in his eyes, and cried almost aloud that no such eyes had ever looked at her. She thought of his whimsical invitation and knew that she herself had never been the object of such sweet and candid preference.

If she had looked at her arms, scrubbing them minutely as she did under the showerbath spray each morning, she might have seen them dwindle under her eyes. If she had stopped to wonder why she wrapped the aprons more and more tightly about her middle, and used little safety pins here and there in her dressing, to make things hang more gracefully—she might have taken note. But she was too preoccupied and crushed to be aware.

It was Eve, small and courageous, who burst out one evening over their late supper in the back: "Florrie, you starved Armenian, if you keep this up much longer, you'll blow away. Already you look like your great-grandmother's ghost! Quit this banting right now! It's ruined your looks and your disposition, and even your trade. Remember that terribly beautiful specimen that used to come all the time to Eight? He hasn't been near since you started on this tear. Now, swallow this forty-thousand-calorie soup, and start getting back to yourself."

Florrie felt that she could not down a mouthful to save her. Charles Brien would never come back to Eight.

Now they all chimed in, wheedling, scolding, jeering. They shrieked when she insisted that she had no appetite. Florrie without an appetite was like a tree without a trunk—simply not to be imagined. In the end, to silence them, she gulped at everything they put before her, and finally found that she was eating a great deal; but still she grew steadily thinner.

Florrie had never been one to lead men on, to trifle, to play and counterplay, to do anything that would let her in for this hideous, hopeless position among the deserted ones. The few men she had known had esteemed her inordinately for her solid worth, and continued to think kindly of her long after they had taken their definite affections elsewhere.

This summary and lightly considered jilt was overwhelmingly hard to bear.

"Florrie, I won't stand for this foolishness from you!" Mac himself had remained an hour after his usual time to leave, and had called her to his little upstairs crows' nest overlooking the main dining room, for a good talking-to. His probing grey eyes squinted down in narrow solemnity. His determined frizzle of wiry red hair quivered with emotion. His entire little, knotty self yearned toward her in living outrage. He went on:

"What does this all mean to you, at all? Getting lank and scrawny won't bring suitors to you, little silly, no—no friends either! Why, girl, you were the best one I had here, and drawing the most steady trade! Lively, and smiling and sure of yourself. Always knowing what they want and

serving it so pretty!" Mac's grey eyes sparked fire, comparing this wan and listless figure to the creature of his paean. "Now you're the worst!" he cried. "Yes, and by far the worst! Florrie, what do you want to be skinny and sick-looking like that for?"

"I don't," she reiterated the weary assertion that had moved the girls to hysterical giggles. "I can't help it, Mac. What do you want me to do?"

HE was on his feet, small, rampaging, moved to righteous wrath. "You'll not be forgiven this, Florrie. You that had good health, and beauty, and good appetite—gifts that many a soul would pay a dear price for—and you're throwing them all away, for a vain and wicked whim of fashion!"

Florrie could have wept! To go back to the plump, carefree child she'd been a month ago, with nothing more painful on her day's horizon than denying herself a piece of banana pie; to sleep well at nights, with healthy, happy dreams! And then to meet him again. To have another chance!

"I can't do anything more, Mac," she was replying mechanically.

"Can't do anything but starve yourself, is that it?" He loved his girls so dearly that his rage could be shattering! "Well, you'll not starve here, under Mac's roof, my girl. You'll either change your ways and get back the looks you used to have, or you'll leave this place for good."

Perhaps that would be just as well. A new place, new faces, strangers who wouldn't scold and fret. No table Eight to stare at her, blandly vacant through the late evenings.

"All right, Mac. Goodbye."

Before she had reached the bottom of the narrow staircase, he was behind her, grasping at her, his little voice softened and blurred in her ears. "Florrie, girlie, this can't be you! He led her to a near table, straight to Eight as if he knew, and gently seated her. "You're not meant to be a little sapling thing, girl." He was determined to convince her, still hammering the same theme. "The dear Lord knows what He's building, and He made you to be a beautiful woman strong to help and courageous to cheer a man. And you're spoiling the fine thing He built.

"Charles cannot stop talking about the pretty way you were. He asks for you, and I can't even take you to see him, looking the death mask that you do, and him so weak, and all."

Florrie sat erect. Somehow, she had missed a word. "Who?"

"Charles Brien, girl. Have you forgotten him already? He used to sit right here. Don't you recall him, Florrie? He asks about you every day, there in the hospital where they took him that night. You must remember that? He'd just left here when he collapsed."

Florrie had come to life. Color had sprung quick and brilliant to her cheeks. Her eyes, shining, implored: "Where is he? Take me there! Is he—will he get better?"

"He'll get better, girl. And it'll be in spite of you and your ugly, starving ways! You that could have been new strength to him! And him the finest, straightest lad I ever knew."

"It's not too late! It's not too late!" her jubilant heart was singing. "I'll help. I'll help Charles. I'll be his strength."

Deep in the night, she lay hungry. It would be nice to eat tomorrow with the girls, to dream with them a little, hurry about with her trays!

He was getting well.
Beautiful world!
He would come back!
She was hungry, void!
She slept.

✓ Check

the type of

POSITION

which Interests You

☐ SECRETARIAL
☐ STENOGRAPHIC
☐ BOOKKEEPING
☐ ACCOUNTING
☐ CIVIL SERVICE
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"Diets" Debunked

(*Continued from page* 265)

Among those occurring in animal food A and D are of the greatest import. Both are abundant in some animal fats and present in milk. A occurs to a considerable extent in carrots, which have become chief source of its commercial manufacture. D is rare among vegetable foods.

During the past year or two, there have emanated from a few men, whose scientific vocabularies are enriched at the expense of their practical judgment, popular health articles decrying the prevalent idea that roughage is a necessary part of an average diet. Of course, that medical men, being only human, are subject to fads and foibles goes without saying. Many of their idiosyncrasies are harmless, but this sort of preaching is not so. There are undoubtedly occasional persons for whom a minimum of those materials taken to add bulk to the bowel content and aid in its expulsion is better; but they are rare exceptions among well people.

Constipation is one of the most common of minor ailments, especially among women, and with persons of sedentary occupation.

So important is the use of roughage in avoiding this condition that Dr. Harry Gauss, who spent a number of years in studying these problems in various parts of the world before writing his book, "Clinical Dietetics," has the following to say of it:

"The average person should eat about two pounds of raw or cooked fruits or vegetables every day in order to supply the stomach and intestines with the necessary amount of roughage. * * There exists a foolish notion among some of us that refined or concentrated foods indicate a degree of culture or refinement, but the only thing that continued use of refined, concentrated foods indicates is a laziness of the person whose duty it is to prepare food for the family; and the result is usually sluggish bowels with the cathartic habit for those who have concentrated foods inflicted upon them."

The studies of Bayliss and Starling, relative to intestinal action, seem too to demonstrate that roughage stimulates the intestinal walls to contract and move ingested materials along. They developed what has been called the "law of the intestine," which says that intestinal peristalsis (movement and contraction) is stimulated and initiated *locally* by mechanical contact within the lumen of the gut.

Such a wealth of evidence, experimental and practical, supports the need of coarser materials in average normal diets, that we cannot lightly give them over for the academic self-analysis-preachments of any few theorists.

THE primal thought and urge in taking food is to supply fuel for the body engine. In addition, since repairs cannot be made from the outside, materials for them and for growth must be included with the fuel required for energy. Hence the combination of various principles must be sought. The foundation substances are called proteins, fats, and carbohydrates, because of their individual chemistry.

Proteins represent the only part which may go to furnish repair of tissues broken down in the course of normal every day activity. Likewise, they are absolutely necessary to bodily growth and development. *Nitrogen* and *sulphur* are the elements required from this standpoint, and they are found only in the proteid part of our food roster.

Although proteins do occur in vegetables, they are not always in a form that can be utilized by the body. And one may eat ever so much of one given proteid without satisfying the body's requirements, because a variety of amino acids—the chemical foundation units of which these substances are builded—must go to supply the materials needed. That means units from several types of proteids. For instance, milk is a proteid food, as is also lobster, yet neither in any quantity would furnish the proper list of these amino acids to meet the needs of a human body, after infancy is past.

Among vegetable proteids, that found in potato is said to be the most readily utilized by the body. Potato is a starch food, but it does contain protein to the extent of one and eight-tenths percent. Wheat or maize, if supplemented by milk, may yield proteids of a satisfactory variety to maintain the nitrogen balance.

From a mixed diet of milk, some meats or eggs, and vegetables in variety, suitable proteins may be obtained. The average body requires at least thirty to forty grams (one to one and one-third ounces) daily of these substances *for tissue repairs alone.* And if unusual activity is indulged in, the requisite will be decidedly increased. Authorities making physiologic studies of this problem place the

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average protein requirement at seventy-five grams or above; and the British Royal Society Food Committee has set the amount at one hundred grams, or three and one-third ounces daily.

BESIDES being a "monster of horrible mien" to those who fear obesity, fat is an essential element in the dietary. While repair of tissues and growth are functions alloted to proteins alone; while proteins may also, under strenuous conditions, be burned as fuel; and while proteins and carbohydrates together may yield sufficient energy for ordinary purposes, fat is yet important. Where proteins and carbohydrates each give up approximately four calories per gram, when burned, fat furnishes nine calories per gram, thus being the richest energy source of the body. Persons who essay to work on diets entirely devoid of fat soon notice a tendency to weakness and lack of reserve, which is not evident when some fat is taken. Fats also carry vitamins A and D, which cannot be had readily from any other source.

Fat is more completely absorbed and assimilated than either of the others, hence need not be eaten in great amount. It has been pointed out that fats stay longer in the digestive tract than do other foods, which accounts for the observation that a meal containing fat, in the words of our pioneer grandparents, "sticks to the ribs longer." After taking food, hunger pains normally cease while digestion is going on, but return as soon as it is entirely finished, and the individual's efficiency tends to decline until food is again taken. The slower absorption of fatty foods longer postpones the onset of hunger.

Fats of vegetables are highly acceptable for energy production, but are somewhat deficient in vitamins, so that some of animal fats as butter, cream, or fatty meats, should be eaten.

The proper average daily quantity is said to be seventy-five grams, or two and one-half ounces, but one may go as low as forty grams, or even lower for a time. One of the most successful treatments of epilepsy includes carrying the patient on a very low fluid intake, and giving him a diet high in fats.

Carbohydrates—the starches and sugars—are eaten to supply most of our every day energy output, and constitute the bulk of our food. In an average dietary they make up three hundred to five hundred grams, or about sixteen ounces, of the daily intake. Their chief function is in energy production; but their presence is also highly necessary to proper combustion of fats. This is strikingly demonstrated by the occurrence of unconsciousness in a person with diabetes, when his carbohydrate supply gets too low. They are readily transformed into fat when taken more abundantly than they are required; and restriction of them is the first logical principle of any reducing plan. They normally furnish fifty percent of the energy from an average diet. It is an interesting provision of Nature that fats and carbohydrates may readily substitute for each other, so long as a minimum of each is present.

In diet designing much attention is paid to the *calories* or heat energy units yielded. It is known that an average human body requires from two thousand to three thousand calories for each twenty-four hours, depending upon the amount of physical work done. Upon this basis scientific diets are planned. Physical activity decidedly speeds up the energy loss or consumption; but no studies have yet shown that mental work of the most intense degree causes any appreciable increase in metabolism.

FOR the person desiring to lose weight, a diet of low calorie value, but *containing at least the minimum of each food principal*, is worked out. For this purpose, one may use a combination furnishing as little as twelve hundred calories per day, compelling the body to burn up its reserve fat to supply the remainder of its energy requirement.

Of primal importance in any normal diet is the taking of water. It has been said that the greatest of American dietary failings is drinking of insufficient water. It should be remembered that water is the vehicle in which almost all chemical processes take place, especially within the body; and we should be more unstinting in our fluid intake.

A little thought upon the general principles of nutrition should convince one that radical departure from these lines may readily lead to serious harm; and the experience of any physician who is an interested observer of things dietary is replete with instances where ill-directed adoption of quack-advertised "diets" has led to most unhappy results.

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"Dost Thou Love Life?"

(Continued from page 280)

choose the form of activity they most desire, and to pursue their chosen paths, no matter how far it takes them from established roads and tested landmarks of conduct? Can the costly products of the infancy of a race that learned to live in the difficult school of trial and error be now laid aside and disregarded for an easy maxim of freedom?

"What guarantee is there that this freedom to adventure will bring a preferred way of living? What certainty that it will mean construction — not destruction? What proof that this freedom is not the freedom of children playing with matches about the house of life?" There is no guarantee, no certainty, no proof. Life does not emerge from the charnel house nor preferred ways of living from deadened brains. Experience has taught us that only boredom and discontent follow in the wake of an over-indulgence in mere idle pastimes.

'Tis true relaxation and recreation—or more explicitly re-creation are necessary for every individual. Here we can point with pride and satisfaction to the activity program our Church has planned. Why, recreation is almost a basic principle with us. Oftentimes the first public building in our early communities was more an amusement hall than chapel. Its environment was wholesome and free, for fathers, mothers, and children came together to enjoy themselves. After days filled with arduous labor they came to relax and escape from their worries and cares. Then, people had no leisure time; for "men worked from sun to sun and a woman's work was never done." They had personal freedom for self-expression but little time for its development.

Now we have both with a broad horizon of opportunity before us. It remains with us then to plan a constructive program for this leisure time which is not required for gainful occupation and recreation. We need not go far to find plenty of creative material to increase the volume of life that was given us. We almost have to close our eyes and ears to avoid hearing and see-

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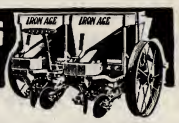

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ing things that are both good and bad. The key to the situation then, lies in selection and discrimination and after that constructive use and application. Without these we are as sponges absorbing until their capacity is reached; lifeless—dead, with no power to make use of the material they have absorbed or purge themselves of it.

We have to do more than look and listen, then, if we would be constructive. We cannot fully appreciate a Shakespeare or Pasteur unless we study and understand them. When something fine interests us we should say: I want to do this thing myself. I want to learn more about it. How did they do it? Is there that something within me that I can cultivate and train to express myself as Stowkowsky does through his orchestra, Michael Angelo with his brush, or Jane Addams in Hull House and all that it means to the world in social service? I want to inspire and help others as these people have done.

And this—the directing of one's activity into a comprehensive achievement is the hallmark of success in life. The use we make of this time God has allotted us is an acknowledgment of our appreciation of it. And herein—the motivating of activity by purpose seems to be the secret of life. Man lives but relatively for the use we make of our time is converse to the use we are to others.

SERVICE and self- improvement are inseparably linked together; for the more we learn, the more we are able to give or serve; the more use we make of our knowledge, the more enthusiasm we have to carry ourselves on to new and broader fields. The whole structure and success of Christian philosophy stands upon the foundation of this service. It has been attested in many ways by both precept and example. The life of Jesus illustrates both.

Perhaps we feel that we are not equipped with talents and skill as others have been and are, but leisure time for self-improvement can do much toward making up for a lack in natural ability. Perhaps one's possibilities may be limited to a mere appreciation of what someone else has done. Then, a simple tale or delineation of another's achievement may be a beacon light, a source of inspiration to some lost or discouraged one. For life is not measured in greatness or display but in purposeful activity and personal integrity.

As artists then, of our own lives, working with our best tool, leisure time, we can build lives—rich lives from all this vastness about us; lives rich in culture, wisdom and usefulness that will be a delight and joy to all who touch them.

Friends, "Dost thou love life? Then do not squander time for that is the stuff life is made of."*

*Benjamin Franklin.

The Power of Truth

(*Continued from page* 273)

waken to realization too late to piece the broken strands of affection into a new life.

THE wisdom that comes too late in a thousand phases of life usually has an irritating, depressing effect on the individual. He should charge a large part of it to the account of experience. If no wisdom came too late there would be no experience. It means, after all, only that we are wiser today than we were yesterday, that we see all things in truer relation, that our pathway of life has been illuminated.

The world is prone to judge by results. It is glad to be a stockholder in our success and prosperity, but it too often avoids the assessments of sympathy and understanding. The man who pulls against the stream may have but a staunch two or three to help him. When the tide turns and his craft swiftens its course and he is carried along without effort, he finds boats hurrying to him from all directions as if he had suddenly woke up and found himself in a regatta. The help then comes too late; he does not need it. He himself must then guard against the temptation of cynicism and coldness and selfishness. Then he should realize and determine that what he terms "the way of the world" shall not be his "way." That he will not be too late with his stimulus to others who have struggled bravely as he has done, but who being less strong may drop the oars in despair for

the lack of the stimulus of even a friendly word of heartening in a crisis.

"The old song of dreary philosophy says: "The mill will never grind again with the water that is past." Why should the mill expect to use the same water over and over? That water may now be merrily turning mill-wheels further down the valley, continuing without ceasing, its good work. It is folly to think so much of the water that is past. Think more of the great stream that is ever flowing on. Use that as best you can, and when it has passed you will be glad that it came, and be satisfied with its service.

Time is a mighty stream that comes each day with unending flow. To think of this water of past time with such regret that it shuts our eyes to the mighty river of the present is sheer folly. Let us make the best we can of today in the best preparation for tomorrow; then even the things that come too late will be new revelations of wisdom to use in the present now before us, and in the future we are forming.

"The Way of the Reformer" will be the closing essay of this remarkable series. It will appear in the June number of *The Improvement Era.*

Crime Prevention

(*Continued from page 267*)

to make an arrest, he feels that his work has in a measure failed. He wants to, "get his man" all right, but to get him as a friend and a useful citizen.

The crime bill in America is an appalling sum. That it costs less and is wiser to deal with it in its inception is just beginning to be appreciated by those who are responsible for public appropriations. It is an investment for the future. We are coming to see the absurdity of the answer of the politician who roared, "Posterity; and what has posterity ever done for me?" Well, it hasn't done anything yet of course, but it will one day arise and call that generation blessed which had vision of the future and enough initiative to actually do something about it.

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Commissioner Mulrooney of the New York Police decided that the many unemployed young men eighteen to twenty years of age constituted a serious menace. Many of them were not being reached by the established playgrounds and they had nothing to do but loaf the streets all day. The commissioner visioned these young men playing baseball in a league that would involve hundreds of teams under friendly police supervision. He gave this problem to the Crime Prevention Bureau.

DOWN in Unit No. 2 was Patrolman John A. Young. He had found a group of these young men. He knew how to play baseball but wasn't used to such matters as arranging schedules, organizing teams, working out rules and giving supervision. He appealed to Miss Moyle for immediate help. She thought through the problem and decided that perhaps the writer of this article might be willing to give some assistance. Looking in the Church Directory she found an address but no telephone. She called police headquarters. In a few minutes out went this message, "Will patrolman in vicinity of 172 Fifth Avenue ask Claude Cornwall to call Watkins 9-8242."

A giant patrolman stood in the doorway of my apartment. "Are you Claude Cornwall?" he asked.

"Yes I am," I answered, trying to act composed.

"Call this number," he said.

"Surely," I replied, and wrote down the number as he dictated.

"It's Miss Moyle," he said, "Do you know her?"

"Oh yes, Miss Moyle," I said (breathing easier), "All right, I'll call her."

Patrolman O'Malley didn't stir. Then it began to dawn upon me that he didn't consider his errand finished until I had made the call. I took my hat and we left the apartment together.

Within half an hour I was at the Hudson Guild, a settlement in New York's West Side, sitting in with a group of young men under leadership of their most esteemed policeman friend. We were arranging details of a baseball league which was soon to unite these young men with other thousands of New York's unemployed youth. It was my first experience at being arrested and Miss Moyle often laughs about the scare it gave me. To her, of course, it was all in a day's work.

Besides her official duties, Sister Evelyn also has her domestic responsibilities for she was recently married to Harry Nelson, who is also a well known Utahn. Mrs. Nelson finds time in her busy schedule to carry on in her Church activities in the Relief Society Presidency of the Manhattan Branch, and is also Vice-President of the Utah Club of New York.

On her desk in the police office stands a lovely potted plant. "Where did you get that?" I asked.

"Oh it was given to me by one of my friends," she replied. Then she became reflective and mused, "There's a girl who was definitely headed toward a criminal career. If they had ever arrested her it would have been all over * *. She comes to see me often now * * and she's so happy * * you've no idea."

Vitalizing the Heritage of Mormon Youth

(*Continued from page* 287)

MANY of the details of the attractive Aaronic Priesthood program, especially as it is set up today are the result of his painstaking care and research, which have not missed the important details of this work.

Together these three Church leaders form a capable body for directing the affairs of the Aaronic Priesthood. The accomplishments of these men in the past three years show them to be "on the job" in directing this "most important work in the Church today." They do not do their work alone from headquarters in Salt Lake City, but in connection with their regular visits to the stakes attending quarterly conferences, conventions, etc., they come in contact with the field problems of the Aaronic Priesthood and give them personal attention from their vast store of knowledge and experience.

Under the Presiding Bishopric, in the more than 1,000 wards of the Church, and successfully carrying out the program, are ward bishops and their counselors. The Bishops themselves are presidents

of the Priests' quorums. Theirs is a position designated by holy revelation. Theirs is a responsibility revealed by God to the Prophet Joseph Smith and carried to them through the past century. Theirs is a determination inspired by a firm belief in the divinity of the work in which they are engaged, and theirs is a desire to carry on.

Bishops of wards labor unceasingly to bring about a successful completion of the Aaronic Priesthood program.

With the Presiding Bishopric at the helm, and the ward bishoprics manning the sails, the good ship "Aaronic Priesthood" with its newly vitalized course moves forward for the successful development of young men for the future assumption of responsibility and practical leadership. The work progresses. It must. It is inspired of God and has been restored in these latter days to remain upon the earth, never again to be taken away.

Burton's Flowers

(*Continued from page* 279)

mentioned about Mothers' Day; and ever since I've been savin' ten cents a week. You know Bob is the boy that moved into the house where Ted used to live. He's all right, only he thinks I am afraid of him, and tries to act like a bully. I guess it's because he got me down the first day they moved in. But I didn't feel like fightin' that day, and I know I could lick him now.

When I told him I was savin' money for Mother's day, he called me a sissy, but when I told him about what happened last year, he kinda changed his mind, and said he guessed he try'n get his mother somethin' too. But it'll be lots easier for him to do it, 'cause he don't have to depend on an allowance, but just goes to his old man when he wants a quarter for a show. But I don't care what he does 'cause me and Dad is sure plannin' on gettin' Ma somethin' awful nice.

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Enrichment of Life

(*Continued from page* 281)

problem is much greater and will require extraordinary efforts from those social agencies which devote themselves, not to feeding the starving, but to providing entertainment, and interests, and sociability, and advice, and friendliness, and all those necessities which make men self-respecting and confident. "Not," as Dr. Packs, an English philosopher, implores, "Not give us more wages and more time to play the fool in, but in God's name, give us something better to do!"

IN these days, much of the profit, and sometimes the whole of success depends upon utilizing the odds and ends, the so-called by-products. The by-product is something apart from the main article manufactured, and yet something that has an actual value of its own. For instance, in the meat industry, even the hair, the horns and hoofs of animals are used and sold as valuable articles. A great percentage of the dividends would not be available if these by-products weren't made. The point is this. Each of us does not manufacture, but we are all dealers in time. Time is the one thing we do possess. Our success depends upon the use of our time, and its by-product, the odd moment.

As the old monk made good use of leisure time, so also must we, in the most profitable way. "To discover hidden genius," says Dr. Carver, "is better than to discover a hidden gold mine." Each of us is endowed with certain talents, which if discovered and cultivated, make us experts or leaders in our lines. The purpose of education is to help us discover ourselves, to find our places; and for any man to die a pigmy who might have been a giant is a tragedy, a terrible loss to himself and to the world. The greatness of this loss is shown in this call of the ages, this cry of every nation: "God give us men! A time like this demands strong minds, great hearts, true faith and ready hands!"

In answer to this call, our Church, through the M. I. A., presents a program designed to discover those talents. It educates the upper structure of a person's life more effectively through his leisure time activities than any other organization in the world. Its purpose is, as its name proclaims, for "Mutual Improvement." And no ideal could be more fitting than the present Slogan, "We stand for the enrichment of life through the constructive use of leisure." It includes both young and old, having programs for all. The program has such activities as athletics, drama, public speaking, debating, music, dancing, and story telling. Thus, about 100,000 young people, not only receive benefit from this general program of study, and recreation, but thousands of them engage in special activities of a type to promote the development of leadership.

AFTER the first performance in 1742 of that great masterpiece, the "Messiah," Lord Kinnoul approached the composer and complimented him on the noble entertainment. Handel, who felt that his work was much too sacred to be used merely for making money, replied, "My Lord, I should be sorry if I only entertained them. I wish to make them better!" That is the aim of the M. I. A.—to make better its members through proper entertainment and a constructive use of leisure.

Leisure is just another word for opportunity, opportunity to develop the great skill of the people. Think for a moment of the many profitable ways in which we can use our leisure. We have excellent educational facilities, both juvenile and adult, our churches, libraries, concerts, lectures, museums and so forth. We can study music, art, theology, science, nature, and those things in which we are interested. We can do the things we want to do.

A mail carrier's spare time hobby was collecting insects, and studying them. Despite the fact that he was just a mail carrier, he became an authority on insects, to whom even college professors went for information.

Several years ago a lone Serbian peasant boy sailed on an immigrant ship for America. His sole possessions were a cap, a thin shirt, pants and shoes. During the bitter cold March nights on the ocean, he huddled close to the smoke stacks of the ship to keep from freezing. He landed in America, penniless, homesick and without a friend. He began working on a farm, where he spent his spare time, every odd moment and rainy day, in studying the English language. Later he utilized all his spare time in a free school in New York. This man, Michael Pupin, became an outstanding inventor, a lecturer, and a professor of Physics at the Columbia University.

We all enjoy the luxury of fine automobiles, but how many of us know that the first automobile ever built by Henry Ford was the result of night work at home, after he had completed his twelve-hour day on the job?

These men used their spare time constructively and heeded these words of Benjamin Franklin, the greatest exponent of thrift the world has ever known, "Dost thou love life? Then do not squander time; for that's the stuff life's made of!"

In conclusion, we must accept the fact that leisure has pounced upon us. We are facing the enormous social and economic problem which it presents. Do we believe these words of the Apostle Paul, "Be not deceived, God is not mocked; For whatsoever a man soweth, that shall he also reap!" And we all have 24 hours of time each day!

Are we going to allow leisure to wreck our lives? Shall we let leisure, the goal of man's efforts, destroy us?

No, never! We mastered the idea that success lay in work, and now with equal determination we will learn a new art, the wholesome, constructive use of leisure.

1933-34 Reading Course

HAVE you read these stimulating books and magazines? If not, keep them in mind for reading.

"Joseph Smith, An American Prophet," by John Henry Evans.

"Life Begins at Forty," by Walter B. Pitkin.

"The Improvement Era" and other leading magazines.

"As the Earth Turns," by Gladys H. Carroll.

"John Jacob Astor," by Arthur D. H. Smith.

"Two Little Savages," by Ernest T. Seton.

"Hidden Heroes of the Rockies," by Russell-Driggs.

Your Page and Ours

EVAN L. CHRISTIANSEN, writing from Vaskerelvgaten 1, Bergen, Norway, says in a letter dated February 1, "I have recently received the January number of the *Era*. It gets better for each month. My companion and I await patiently the arrival of our monthly 'companion'—for really that is what it amounts to out here in the field—and the next few days are spent in digesting the many interesting articles and stories. As a rule it goes the rounds among our English-reading friends and at last returns to us again, sometimes with a worn out look on its face that seems to say, 'I have done my bit.' * * * The covers are wonderful. The poetry is beautiful."

I WANT to express my appreciation for the February number of *The Improvement Era*, all of it, but I want to express my appreciation especially for 'A Dollar Education,' and for the editorial by Elsie, 'Send Yourself a Valentine'," writes Professor William H. Boyle, Brigham Young University, Provo, Utah. The editors are especially grateful for those kind words—naturally.

WE have something which we believe will be especially interesting to our readers—"Reminiscences of President Charles W. Nibley." These reminiscences were written by President Nibley in his own Scotch style which makes them decidedly interesting reading, filled with the stuff of which life is made. You'll like them.

WE are glad to learn from Hilda Bernards, Phoenix, Arizona, that the Indian pupils at the Indian school like *The Improvement Era*. "The students here at the Indian School are anxious to get my copy of the *Era*. The girls have often said, 'The stories are so true to life, they often make us think about ourselves and see the wonderful lives of others. We always enjoy the writings about the Indians.' One girl said, 'I always feel like crying after I read those stories.' "

FROM the office of *The Improvement Era* there has come to me a marked copy of a very splendid and thoroughly interesting issue of this publication," said Senator Elbert D. Thomas in a letter of recent date. "Your No. 3, Volume 37, issued for March should be given additional circulation, because it is likely to attract some splendid critical comment from the outside." We appreciate Senator Thomas' fine compliment.

AND the picture of the Prophet! Something about this picture made me weep," confesses B. W., of Arizona. "He looks so troubled—sorrowful—he was so misunderstood and he knew it. The picture brings out the heart-ache, for the face is a map of the heart. This picture I shall never forget. I shall seek more diligently to memorize thoroughly his glorious Gospel plan."

JOSEPH M. FLAKE and his wife think the results of the "Happiness in Marriage Contest" showed a "gross failure to recognize the fundamentals." "Just obtained the February *Era* and noted the results tabulated," he wrote. "We are convinced that there is a gross failure to recognize the fundamentals. Here they are as we hold them to be—my wife and I are in full accord on this arrangement:

1. Religion—and out of true religion sex morality. 2. Good Heredity. 3. Proper home training, out of which grows: a. honesty, b. education and refinement, c. health habits, d. preparation for marriage with equipment to provide, e. usefulness, f. cheerfulness."

WE are happy this month to present the M Man and Gleaner Girl speech champions of the Church along with their winning speeches of last June. This young man and young woman—Merrill Wood, of Farmington, and Mary D. Thomas, of Malad, Idaho—won not only the championship but *The Improvement Era*-Brigham Young University Scholarship amounting to $86.50. Mr. Wood is now a student at Brigham Young University. Miss Thomas decided to study nursing and, since the scholarship is transferable, sold it to a young man from Idaho who is at Brigham Young for enough to pay her entrance fee at the hospital. The award will be made again this year to the M Man and Gleaner Girl champions in June.

THIS young man wishes his name to be held out of the *Era*, but he is not averse to having his letter quoted. He says: "I received all of the back numbers but one, the November number. Please send it. I can't get along without it. Dad has been a subscriber to the *Era* back as far as I can remember, but this year has been the hardest to get the price of any yet. I was tickled today to get the March number."

CLARK GARDNER, Linden, Arizona, made no such reservation and therefore we are passing on his note: "I wish to express my appreciation of this magazine," he writes. "I think it one of the greatest aids in life development we have. We did not get it last year, and it was just like losing a member of the family."

WE wish the ladies would tell us whether they are to be addressed Miss or Mrs. If they have a name that might also be the name of a man, we'd like them to signify the sex. (Miss) Mary Brown—(Mrs.) Jean Clegg, etc.

FROM Claude Cornwall, friend of the joyous everywhere, comes this note: "The 'Indian Number' arrived and I was rejoiced to see an article by my big Chief boss, Mr. John Collier. He has some grand ideas for the future supervision of the Indians and we are all hoping that the Wheeler-Howard Bill now pending in Congress will be passed this session. Our E. C. W. program is pointing the way toward an appreciation of Indian leadership. There are some 14,000 Indians at work under this project and only a few hundred white men are needed to supervise the work. Eventually we hope to have such projects undertaken with an entire Indian leadership and we hope eventually to develop a race of people who will be helping the government, instead of asking for government aid. (And the same thing goes for the Whites.)"

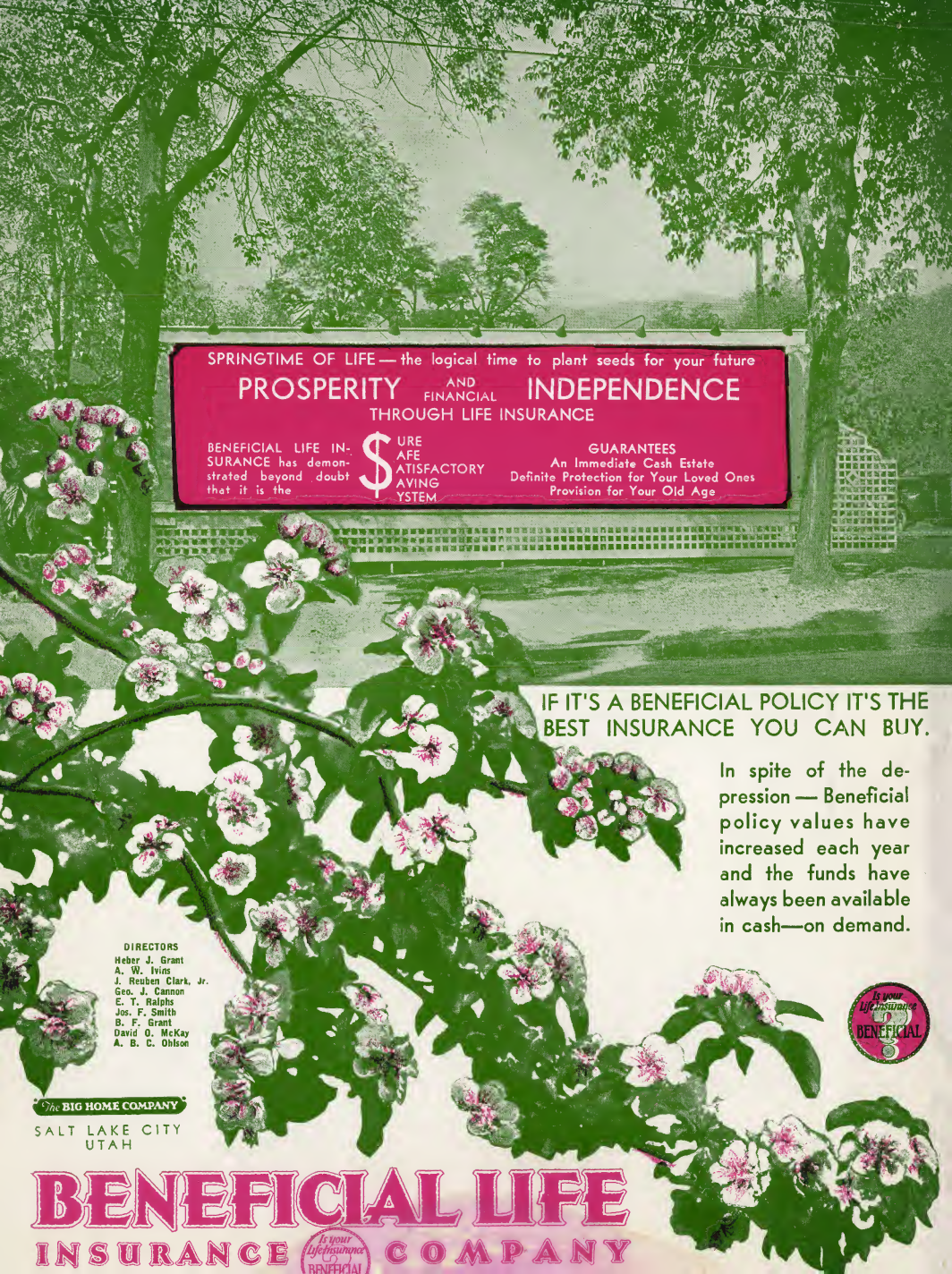
BEGINNING writers should see our announcement in another part of this magazine. We wish to interest them.

PRESIDENT HEBER J. GRANT, in his opening address Friday morning, April 6, read from the book—"The Power of Truth"—the last essay from which will appear in this magazine next month. Several asked where the book could be had. It will soon be issued from the press, as it is out of print, and may be purchased from the Deseret Book Company.

ELDER JOHN A. WIDTSOE, a member of the quorum of the Twelve and former president of the European Mission, was appointed Commissioner of Education of the Church at a recent meeting of the general Authorities. Dr. Widtsoe will succeed Dr. Joseph F. Merrill, who succeeded Dr. Widtsoe as President of the European Mission.

IF you don't like the cover on this magazine, you're not a westerner. Wild Roses—who does not love them. These are the large variety from the Trails of Timpanogos. Who but Dr. Walter B. Cottam could get so much of the romance in a picture.

JUNE Conference is just around the corner. June is gorgeous in Salt Lake City when the streets are filled with the young people from all parts of the Church. Once again Noble Cain will be present to lead that tremendous chorus. Plans are going forward rapidly for the presentations at the conference. Fortunately those who cannot come up to Zion can listen in.


SPRINGTIME OF LIFE — the logical time to plant seeds for your future
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